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THE
NOBLES' SODALITY

OF

Our Lady of The Assumption

OF

THE GESÙ IN ROME

FROM THE ARCHIVES

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BY

FATHER ELDER MULLAN, S. J.

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PREFACE

The present history makes no pretense of being anything more than its title says. More, indeed very much more, could be said about the individuals who composed the Nobles' Sodality of the Gesù at Rome, but it was thought inappropriate to say it here, where the purpose is the portrayal of the life of a Sodality and no more.

Even a cursory perusal of the following pages must make it plain that there are lacunæ in the Sodality's archives, voluminous as these are: the fact is, long stretches of years in several periods are practically without record and where the Secretary's minutes are extant, they often skip months at a time and often are so meagre as to be of little use to the historian. An attempt has been made to fill up the gaps from other sources in the archives but everyone will see that many deficiencies still remain. It is hoped, however, that the fact will not much impair the value of the book for the purpose in view, namely, to illustrate Our Lady's work in the spiritual cultivation of her noble Roman Sodalists.

The plan followed is that of gathering about the Common Rules whatever could be conveniently connected with them, and of throwing the rest of the matter under the heads of finances, yearly events and annals.

It only remains to ask Our Blessed Mother's blessing on the book and to wish it success in affording an example and incentive to many others of her Sodalities, each according to its own circumstance and opportunities, to go and do likewise.

ELDER MULLAN, S.J.

Feast of the Annunciation,
March 25, 1918.

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ARCHIVES

The following list represents the typewritten transcripts from the original which were made between the years 1913 and 1915. For convenience sake the transcripts are quoted in the present volume and not the originals, but anyone can find the place of any quotation in the latter by consulting the following list.

Volume I (pp. 1-154)—*Gesti della Congregazione della Beata Vergine Maria Assunta nella Casa Professa della Compagnia di Gesù che comincia dalli 8 di Decembre dell' Anno 1593, nel qual Tempo fu istituita la Congregazione, e segue fino all' Anno 1596.* This is *Tomo* XIX of the original (pp. 1-226). The book ends with the list of Officers elected on 17 January, 1596.

Volume II (pp. 1-192)—*Registro delli Mandati dal 1617 al 1691.* This is *Tomo* XXIX (pp. 1r-95v) and contains the orders on the Treasurers to pay the bills specified.

Volume III (pp. 1-231)—*Statuti della Congregazione della Venerazione del Santissimo Sagramento e dell' Assunta, dall' Anno 1617 a tutto l'anno 1764.* This is *Tomo* XXXIX (pp. 1r-102r). A more correct title of this book is *Ordini e Statuti,* as it stands on p. 1r. It contains the Rules and then the minutes of the Blessed Sacrament Association for the period indicated.

Volume IV (pp. 1-436)—*Registro delle Congregazioni dell' Illustrissima Congregazione dei Nobili della Venerabile Casa del Gesù di Roma, dall' anno 1765 a tutto 1821.* This is *Tomo* XL (pp. 1r-141v). It contains the list of Officers for 1765, and then the minutes of the Council meetings from 26 January, 1765, to 16 March, 1822.

Volume V (pp. 1-228)—*Decreti della Illustrissima Congregazione dei Nobili nella venerabile Casa del Gesù in Roma Anno 1844. Tomo* LIII (pp. 1-187), containing papers regarding a dowry to be awarded, notifications of Council meetings, an alphabetical index to those in the volume, and the minutes of the same from 9 February, 1844, to 28 January, 1890.

Volume VI (pp. 1-398)—*Registro delle Congregazoni, che comincia dal primo di Marzo dell' Anno 1598 e dura per tutto il* [*9 Luglio*] *dell' Anno 1606. Tomo* XX (pp. 1-179), minutes of the Sodality meetings between the dates indicated.

Volume VII (pp. 1-512)—*Registro, che cominica dal 16 Luglio, 1606, e dura per tutto il di* [*20 Gennaro*] *dell' Anno 1616. Tomo* XXI, minutes of the Sodality meetings between the dates shown and also between 16 January, 1628, and 12 February, 1629 (pp. 338-388). On page 389 is the title: *Registro che comincia dal 17 Gennaro 1615 e dura per tutto il di 13* [*16*] *Gennaro dell' Anno 1616.* The paging is continuous throughout the volume, the minutes for 1628 and a part of 1629 having been bound in by mistake. The minutes for 1615 are written out twice further on.

Volume VIII (pp. 1-490)—*Registro delle Attioni che si fanno nella Congregatione de Nobili della Gloriosissima Vergine Assonta, nella Casa Professa del Gesù di Roma, cominciando dal Principio del Mese di Gennaro dell' Anno 1619. Tomo* XXII (pp. 1-185). The last date is 30 September, 1628.

Volume IX (pp. 1-370)—*Registro degli Esserciti di Congregazione, cominciato il primo Gennaro 1648 per tutto Giugno 1668. Tomo* XXIV (pp. 1r-139r).

Volume X (pp. 1-351)—*Registro delle Lettere, 1619 al 1649. Tomo* XXVIII (pp. 1r-192v). The last letter is dated May, 1647.

Volume XI (pp. 1-598)—*Registro della Congregatione, comincia dal Luglio, 1668, al 1704. Tomo* XXV (pp. 1r-211v). The volume finishes the year 1704.

Volume XII (pp. 1-640)—*Memorie delle Funzioni dal 1628 fino alli 23 Novembre* [*1647*]. *Tomo* XXIII (pp. 1-189).

Volume XIII (pp. 1-307)—*Varia.*

Pp. 1-5—Brief of Gregory XV to Card. Del Monte. *Tomo* I, no. 3.
6, 7—Testimonial to John Stephen de Siris. *Tomo* I, no. 4.
11-53—Legacies with obligations. *Tomo* I, no. 18.
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95-110—Expenses, 1738. *Tomo* II, no. 1.
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121-137—Information for the Sacristans, 1750. *Tomo* II, no. 3.
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150, 151—Expenses, 1725. *Tomo* II, no. 11.
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181, 182—Carpani chaplaincy and Muti anniversary. *Tomo* II, no. 33.
183-188—Carpani funds, 1746. *Tomo* II, no. 35.
191-193—Sanations for Muti and Carpani funds, 1740. *Tomo* III, no. 1.
194-259—Carpani will. *Tomo* III, no. 4.
262-270—Income and obligations, 1727. *Tomo* III, no. 5.
272-275—Balance sheet, 1740. *Tomo* III, no. 5.
278-281—Comparative balance sheets, 1698-1722. *Tomo* III, no. 9.
283-294—Balance sheet, 1746. *Tomo* III, no. 10.
295-307—Funds, 1698. *Tomo* III, no. 11.

Volume XIV (pp. 1-301)—*Varia, Statuti.*

Pp. 1-3—Income. *Tomo* IV, no. 4.

4-64—*Statuti dell' Illustrissima Congregazione dei Nobili sotto il Titolo della Venerazione del Santissimo Sacramento e della Assunzione della Beata Vergine, compilati nell' Anno 1780. Tomo* IV, no. 7.

65-72—*Regole e Statuti della Congregazione della Veneratione del Santissimo Sacramento e Beata Vergine Maria, Madre di Dio. Tomo* IV, no. 8.

73, 74—Approval of Rules, 1782. *Tomo* IV, no. 9.

75-81—Controversy on the same, 1781. *Tomo* IV, no. 10.

82-84—Petition on the Rules and Indulgences, 1781. *Tomo* IV, no. 11.

85-128—Notes on the Rules, 1778, 1779. *Tomo* IV, no. 12.

129-131—For the election of the Pope, 1823. *Tomo* IV, no. 13.

133-136—Petition for transfer of investments, 1810. *Tomo* IV, no. 14.

138-140—Notes on the Rules, 1824. *Tomo* IV, no. 15.

142-206—*Statuti della Illustrissima Congregazione dei Nobili sotto il Titolo della Venerazione del Santissimo Sacramento e della Assunzione della Beata Vergine, compilati nell' Anno 1780.* Same as pp. 4-64.

207-240—*Statuti della Illustrissima Congregazione dei Nobili sotto il Titolo della Venerazione dell' Augustissimo Sacramento e dell Assunzione della Beatissima Vergine, rinnovati nell' Anno 1780. Tomo* VI, no. 6.

243-266—How to recite the Office of Our Lady and the Beads; Private Society. *Tomo* IV, no. 22.

271-282—Officers' Rules of the Private Society. *Tomo* IV, no. 24.

283-301—Indulgences of the same. *Tomo* IV, no. 25.

Volume XV (pp. 1-261)—*Rules, Varia.*

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7-52—Papers connected with the Sodality's finances, &c., history of the Sodality (25-28), list of members (29-34), the funds in 1800 (37-39), inventory, balance sheet for 1761 (41-49), comparative balance sheet for 1796 and 1810 (49-51), &c. *Tomo* 50.

53-70—Masses, 1741-1743.

73-87—*Breve Relazione della Processione di Penitenza fatta dalla Congregazione dei Nobili per Venerare le Sante Reliquie maggiori esposte nella Basilica Vaticana durante il Tempo quaresimale dell' Anno 1860. Tomo* 55, no. 14.

87-261—Collected papers, chiefly financial, 1865-1900. *Tomo* 55.

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Pp. 1-79—*Regole della Congregazione della gloriossima Vergine Assunta, nella Casa Professa della Compagnia di Gesù in Roma, 1629. Tomo* 47, no. 1.

80—Diploma of membership of Count Nicholas Liberati, 1894.

81-126—*Statuti,* &c. as above, 1780. *Tomo* 47, no. 2.

127-206—*Libro dove si notaranno tutte le Contributioni che si fanno nella Congregazione dell' Assumpta per l' Oratione delle 40 hore del Carnevale o per altra Occasione, cominciato per ordine del nostro Padre Carrettonio nel Principio del Anno 1622. Tomo* XVIII. The last entry is dated 1668.

Volume XVII (pp. 1-382)—Varia.

Pp. 1-13—*Statuti della congregazione della Veneratione del Santissimo Sagramento e della Santissima Assunta della Beata Vergine Maria eretta in S. Giovanni Mercatello di Roma, stabilita fin dall' Anno 1612, rivisti, riformati e confermati quest' Anno MDCLXXX* (pp. 1-14, followed by the Brief of Approval).

14-103—*Regole della Congregazione dell' Assuntione della Beata Vergine Maria nella Casa Professa della Compagnia di Gesù in Roma. Tomo* V, no. 25. Some of the pages were bound wrongly.

88-126—*Stato di Capitali e Frutto annuo. Tomo* V, no. 3.

126-130—Two petitions for reductions in the burden of founded Masses, 1819, 1826. *Tomo* V, nos. 11, 12.

131-155—Notes and documents on the Cattaneo and Giani foundations. *Tomo* VI, nos. 1, 7, 8, 9, 13, 14, 16, 17.

155-161—Various pieces. *Tomo* VI, nos. 28, 35, 36, 37, 40.

164-247—Documents on the Forty Hours scene, and the dinner in the Prisons, and the Brief of Gregory XV to Card. Del Monte. *Tomo* VII, nos. 2, 7 to 10, 12 to 15, 20, 21, 22, 24 to 31, 32, 35, 40 to 50, 53.

250-337—Various other documents. *Tomo* VIII, nos. 1, 2, 7, 8, 9, 11, 15, 19 to 22, 24; *Tomo* IX, nos, 6, 7, 8, 10 to 16 (Jubilee of 1825, pp. 274-287), 17, 19 (Jubilee of 1775, pp. 287-299), 20, 21, 23, 24, 25 (Statements of Foundations, pp. 303-319), 27, 27½, 28, 29, 32, 33 (*Catalogo de' Benefattori,* pp. 326-332), 39.

338-383—*Funzioni che si fanno tra l' Anno dalla Congregazione dei Nobili nella Casa Professa della Compagnia di Gesù in Roma, distese dal Padre Longaro degli Oddi, Direttore della Congregazione sudetta, 1725. Tomo* 49 (pp. 1-70).

Volume XVIII (pp. 1-372)—*Indice, Fratelli, Frequenza.*

Pp. 1-29—Index to the Archives.

31-35—*Fratelli della Cong[regazio]ne dell' Assunta nella Casa Professa del Gesù di Roma, defunti avanti l' anno 1628.*

37-125—*Libro nel quale saranno notati tutti li Nomi e cognomi delli Fratelli Defunti della Congregazione della gloriosissima Vergine Assunta nella Casa Professa del Gesù di Roma per li quali si dice l' Offitio dei Morti ogni Mese dalli Fratelli Vivi della detta Congregazione, 1619. Tomo* XLVIII. The list comes down to 16 February, 1857.

126-134—*Libro dove saranno notati tutti li Nomi e Cognomi delli Fratelli vivi e Benefattori della Congregazione della gloriosissima Vergine Assonta, nella Casa Professa del Giesù di Roma . . . e per contrasegnar quelli che moriranno di mano in mano gli si mettera una X in margine, 1681.* The list goes down to 12 March, 1857.

137-203—*Corpo della Congregazione di Maria Vergine Assunta in Cielo, nel Gesù di Roma. Tomo* XII. This list of members is in Latin in alphabetical order of the Christian names: the last date we have noted is 1627.

207-251—*Registro di Tutti i Fratelli ascritti alla Illustrissima Congregazione dei Nobili nella pia Casa del Gesù di Roma, 1773. Tmo. 46.* At p. 211 begins *Registro rettificato nel 1824.* The list ends at 1857.

254-278—*Registro dei Fratelli della Illustrissima Congregazione dei Nobili nella pia Casa del Gesù intimati per la Visita all' Ospedale dalli 3 Novembre 1775 a tutto l' anno 1805. Tomo* 46. The last entry is dated 9 May, 1806.

279-289—*Registro dei Signori Fratelli della Congregazione dei Nobili eretta nella pia Casa del Gesù, verificato nel 1865. Tomo* 46.

291-372—Statistics gathered from the records of attendance from 22 April, 1865, to 20 January, 1894, ending with an alphabetical list of the names mentioned within these years. *Tomo* 45.

Volume XIX (pp. 1-634, 1-103, 1-17, 1-58). This volume contains an alphabetical index of the members, showing where each is mentioned in the archives; an alphabetical index of subjects to the 18 volumes; an alphabetical index to the members from 1775 down to 1909; an alphabetical index to the same made with indication of sources by Charles Pagani Incoronati, Archivist; an alphabetical list year by year from 1775 to 1913, drawn by the same from the minutes and the attendance records.

THE NOBLES' SODALITY

CHAPTER I

THE RULES

The first set of Rules of the Sodality of Nobles, we possess only in summary. They were made by the first Director, under orders from Father General Claude Aquaviva, were presented to the Sodality on 24 December, 1593, and "were unanimously accepted."[1] Their order is not the same as that of the Common Rules of 1587, but the substance is the same.

Formation

It was natural that the first Rules, not yet sealed by experience, should be found in a few years to need overhauling. One was accordingly ordered in July, 1598, and a committee of five—Mons. Gualterucci, Alvarado, Bartholomew Gara, Gregory Sabatario and Pontius Sceva—was named "for the revision of the Rules and customs." The committee's work seems to have been completed in December, 1601, the Rules being formed from customs in vogue.[2] The Rules were ordered printed on 29 October, 1603. This proposal was considered again on 6 November, 1604 and the following week Mons. Gualterucci was charged to have the printing done. They were ready in print before 23 September, 1605.[3]

In 1610, the copies being exhausted, the Rules were again revised for printing, five extra meetings of the Council being held for the purpose, and all the members of the Sodality being given a chance to criticise the Council's work. The result was the second edition of the printed Rules which appeared in the first half of 1611.[4]

[1] Arch. I. 3.
[2] Arch. VI. 18, 20, 170.
[3] Arch. VI. 289, 344, 345, X. 43.
[4] Arch. VII. 178, 190, X. 68.

A new edition of the Rules was in print in 1629, the bill being $27.00.[1] The customs were again gathered up; however, not to become Rules, but only to be put at their end.[2]

A fourth revision of the Rules took place in 1680, but was rather a fusion of the Sodality Rules with those of the Blessed Sacrament Association. The combined Rules received a great honor in the shape of an approval by Brief of Pope Innocent XI, dated 16 October, 1680, but were nevertheless not printed at the time.[3]

A hundred years later, the changed conditions rendered it necessary for the Sodality to revise this composite Rule again, as "The Rules printed in 1629 were no longer observed and were difficult to observe." On 23 July, 1778, Marquis Lottario Ottieri, "one of the oldest members," was asked to examine the Rules and report. Repeated meetings of a Committee of three Canons and three lay members were held in the rooms of their president, the Spiritual Director. Their findings, sifted and adopted by the Council in several meetings, were submitted to the Cardinal Vicar of Rome and were formally approved by him on 5 February, 1780. But here came in Cardinal Zelada, in whose charge the Sodality was as being in the Gesù, of which he was Protector; he also demanded to revise and approve the Rules. His demand was refused, on the ground that the Sodality had no Superior but the Sovereign Pontiff. The Cardinal thereupon withdrew his demand, but the Sodality was asked to be good enough not to put in print the Cardinal Vicar's approval. To make security doubly sure, though, the Holy Father was petitioned to give a Brief of Approval, as Innocent XI had done. The Sovereign Pontiff, however, replied that the Cardinal Vicar's approbation was all that was needed. The printed copies were distributed to the members before 29 July, 1781.[4]

Another revision of the Rules took place in 1824 and the cost of printing 500 and 1000 copies was discussed, we do not know with what result.[5] Perhaps a remark found in the first of the passages indicated may have deterred the Sodality, namely, that

[1]Arch. II. 43.
[2]Arch. XVI. 32.
[3]Arch. XV. 27, III. 139.
[4]Arch. IV. 120, XIV. 63, 75, IV. 175.
[5]Arch. XIV. 138, XIII. 160.

as the former Rules had the express approval of the Holy See, it would be necessary to ask its leave to make any change.[1]

The Rules in Detail

In this section, for convenience sake, the order of the Common Rules of 1587 is followed.

The Sovereign Pontiff

At the head of all bodies constituted under Canon Law stands the Sovereign Pontiff. Besides, a good number of Popes were members of the Sodality of Nobles. For these reasons, there is no wonder that the relations between the body and the head of the Church were closer than in the case of most similar societies.

The Popes who were members of this Sodality were Alexander VII, Urban VIII, Clement IX, Clement X, Ven. Innocent XI, Clement XI, Innocent XIII, Benedict XIV, Clement XIII, Pius VI and Pius IX.[2]

A number of instances of kindness to the Sodality on the part of the reigning Pontiff are on record in the archives. One was the occasion in 1615 when he replied to the committee which invited him to the Forty Hours that "he was very much pleased to be asked and would come in order to do the Sodality a favor," and that "he thought highly of the Sodality and bore it great affection."[3] This was Pope Paul V. His successor, Gregory XV, spoke in a like sense to a committee of four sent to congratulate him on his election in 1621 and to invite him to the Forty Hours. He promised that, "God willing, he would come and that he would always protect the Sodality both because of the Cardinal his nephew (Cardinal Louis Ludovisi, a member of the Sodality) and because of his own personal inclination."[4]

Pope Alexander VII admitted to an audience on 29 January, 1658, seven of the Sodality sent to thank him for a gift. This was a gold embroidered antependium for the Altar. After the address of thanks was made, the Holy Father "spoke very affably

[1]Arch. XIV. 139.
[2]Arch. III. 97, XIV. 13, XV. 28.
[3]Arch. VII. 398.
[4]Arch. VIII. 96.

for a good length of time, showing great pleasure in recalling the Sodality as it was when he attended it and giving great marks of affection towards it."[1]

In 1691, $10.00 was paid for six portraits of Sovereign Pontiffs who had been members of the Sodality.[2]

Prayers were frequently offered up on special occasions for the Pope, whether for the election or in thanksgiving after it or for other reasons.[3]

The General of the Society of Jesus

The Father General of the Jesuits, being Director *ex officio* of the Prima Primaria Sodality, was naturally interested in the aggregated Sodalities. He was, moreover, the Superior of the Gesù and therefore enjoyed jurisdiction over its Sodalities.

The successive Generals showed their interest in the Sodality of Nobles by frequently saying Mass in the Oratory and, as we note elsewhere, by joining in the Conferences among the members, or preaching to them.[4]

On the death of Father General Aquaviva in 1615, Mass was said, and the Office was recited for Father General Vitelleschi in 1645, Mass for Father General Carrafa in 1649, the Office for Father General Piccolomini in 1651, for Father General Gottifredi in 1652, for Father General Nickel in 1664 and for Father General Oliva in 1681, and, no doubt, for the others, though they are not mentioned expressly.[5]

It probably was a regular custom to present a candle to the Father General on Candlemas Day; certainly it is recorded a number of times.[6]

The Director

The first Director of the Sodality and the one who has more claims than any other to the title of its Founder was Father Gregory Mastrillo.

[1]Arch. IX. 118.
[2]Arch. II. 191.
[3]Arch. IX. 340 (1667), XI. 137 (1676), XI. 349 (1689), XI. 544 (1700), XIV. 129 (1823).
[4]Arch. I. 14 (1 Jan., 1594), VI. 363 (1605), VIII. 126 (1621), XII. 168 (1631), &c.
[5]Arch. VII. 393, 394, 471, XII. 552, IX. 23, 49, 59, 263, XI. 219.
[6]Arch. VIII. 391 (1627), XIII. 126.

His brother Charles supplied for him while he was away in Naples ill during the month of September, 1595, and apparently Father Augustine Vivaldi took his place for a while during the vacation of 1598: he finally succeeded Father Mastrillo on 10 June, 1600.

Next came Father Alexander de Angelis, who was Director on 24 March, 1604.

After him Father John Francis Carettonio came, and was succeeded by Father Virgil Cepari on 25 October, 1609, who remained in the post until 6 June, 1620, when he took over the office of Rector of the Roman College. The Sodality begged Father General to leave him to them, but the General felt he could not do so.

For some time during Father Cepari's term Father James Fuligatti acted as his substitute. He succeeded him for a short time, but yielded to Father Carettonio on 3 October, 1620. On 24 December, 1626, Father Fuligatti was again Director and held the office this time for 14 years.[1]

On 13 January, 1641, Father Francis Orsino succeeded Father Fuligatti, but gave up the post on 29 January, 1645, to Father Sylvester Pietra Santa, being called away to be Rector at the Novitiate. Father Pietra Santa "was the first Father to die in the office of Director," and a requiem Mass was celebrated for him on 18 May, 1647, as one was also for his immediate successor, Father Alexander Pellegrino, only three months later, on 31 August, 1647.[2]

On 6 January, 1648, Father Orsino was again in charge. After him it appears that there were a number of changes, for on 31 March, 1666, the Sodality sent a committee to Father General begging that one, it would seem lately appointed, should be left to them permanently. A similar petition that the Director should not be changed frequently had been made in 1603 and was granted. The Father in question in 1666 was Joseph Fozio, and the Father General appears to have acceded to the Sodality's request, for Father Fozio was Director all the years down to 1691.[3]

[1]Arch. I. 2, 112, VI. 34, 104, 313, VII. 130, VIII. 53, 63, 64, 76, X. 212, III. 29, XII. 450.
[2]Arch. XII. 450, 453, 551, 624, 630.
[3]Arch. IX. 2, 308, VI. 289, XI. 390.

Father Francis Mazza Galli succeeded Father Fozio on 23 March, 1692, but on being made Rector of the Roman College, took leave of the Sodality "to the regret of all," on 7 February, 1694.

A week later, Father Bernardini was in office. Chosen to be Provincial, he yielded his place on 6 December, 1698, to Father Curtius Sesti, who was Director still on 6 January, 1702.[1]

At this point, as in the fifties just mentioned, there is a break in our records.

Father Longaro degli Oddi was Director from 1724 down to 23 February, 1771, the longest term we know of in Sodality history. On 23 September, 1769, he asked a bonus for his long service of 45 years, adding a request that thereafter the Directors should be given some compensation for their labors. Thirty dollars was sent him, and a quantity of chocolate was ordered presented to the Director every year for the future. Another $30.00 went to Father degli Oddi in July, 1770, and a third the following July.[2]

The successor of Father degli Oddi was Father Nicholas Angelini, who was the last of the Jesuits to fill the post until after the Restoration of the Society. At the Suppression, Cardinal de Zelada, placed in charge of the Gesù, exacted the payment of an annuity of $80.00 to Father Angelini, and this as a condition of restoring the Sodality its bonds. After demurring for some time, the Sodality finally agreed to the condition. Father Angelini died on 4 February, 1777.[3]

On 21 May, 1774, it was determined to pay the Director—now sunk or fast sinking to the status of a *Spiritual* Director, that is one having no authority in governing the Sodality—the sum of $60.00 a year for his services.

On the Suppression of the Society of Jesus, the Sodality immediately claimed the right to name its own Director, whom it styled *Spiritual Director* in the petition. The Prefect was commissioned by the Council to choose one for the place temporarily. At the Council meeting, which was the first after the Sup-

[1] Arch. XI, 397, 431, 432, 514, 561.

[2] Arch. IV. 25, 33, 25, 28, 39. A gift of chocolate was a common form of recognition for ecclesiastical services rendered in Rome.

[3] Arch. IV. 52, 102.

pression, namely, on 8 January, 1774, Rev. Thomas Dionisi, who gave the first discourse in the new circumstances, "having won universal approval, was begged to continue assisting the Sodality with his untiring zeal as Spiritual Director. He was good enough to accept the charge and the undersigned Secretary was bidden have his name inscribed on the list of Officers with this title." It was left to the Prefect to choose each year the retreat-giver for the Nobles and for their servants, and the preacher for the Assumption triduum, only "the choice of Director being reserved to the whole Council."[1]

From this on to the Restoration of the Society of Jesus, the Director was practically a nonentity; the consequences of his effacement lasted for long years after the Jesuits resumed the charge of the Sodality. It is no wonder that we read in 1870 that the Director had too little contact with the Sodality and that in consequence he was asked to attend the Council meetings.[2]

The new Spiritual Director was put in his right place without delay, for on 26 February, 1774, he is mentioned among the members, but not at the head of the Council. In the lists of officers thereafter, he stands in the fourth or fifth or even a lower place.[3]

On 3 April, 1779, the Council was apprised of a malady contracted by the Spiritual Director which would prevent him from giving the Saturday evening discourses. In consequence, next week Rev. Benedict Fenaia, a Lazarist Father, was asked to act in the capacity of Spiritual Director. The Council evidently looked upon the office as identical with that of mere preacher, for it did not dismiss Rev. Thomas Dionisi. The minutes can be best understood in the confusion which resulted, if we take Rev. Benedict Fenaia as a substitute Spiritual Director: as he did all the latter was supposed to do, it was natural he should be simply called by the name, without the *Substitute.*

Rev. Thomas Dionisi remained Spiritual Director until about July in the year 1797, when he died.

The post remained vacant until Father Fenaia was elected to it by the Council on 29 August, 1797. This devoted Father, "being most attached to our Sodality," as the Secretary writes,

[1]Arch. IV. 47, 56. [2]Arch. V. 109, XV. 136. [3]Arch. IV. 57, &c.

was made Archbishop in 1800 and Vicegerent of Rome, but still continued to act as Spiritual Director, and in the year 1801 even "wished to meet the wishes of the members and give the retreat. It was his seventh time." Archbishop Fenaia was exiled by the French and died at Paris in December, 1812, and his obsequies were celebrated in the Oratory on 14 January, 1813. The minutes gratefully record the fact that "he had been for nearly 33 years our most acceptable Spiritual Director"—again confusing this office and that of preacher.[1]

The next preacher was Father (now Venerable) Paul Cappelloni. He was succeeded by a Father Sinceri. But neither was Spiritual Director. This office was conferred by election on Father Alibrandi, another Lazarist. He continued to hold it, apparently, until 7 August, 1814, when, the Society of Jesus being restored, it was thought proper that a Jesuit should have charge of the Sodality.[2]

The election plan was now abandoned and the choice of Director was left to the Jesuit Provincial.[3]

We hear no more of the payment of a salary until after the spoliation of 1873, when it became customary—the records run from 1874 to 1904—to make a kind of donation of $20.00 each year in recognition of the Director's services. This money was paid to the Provincial for the Jesuit's services.[4]

The list of Jesuit Directors, drawn from the Catalogues of the Roman Province, is as follows:

Father Vincent Zauli held the office from the year 1818 to 1828. In 1829, Father John Perrone was Vice-Director. Then came Fathers Vincent Pavani (1830-1834), Francis Manera (1835), Andrew Caraffa (1836-1841), Joseph Mary Manfredini (1842-1844), Aloysius Tombari (1845, 1846), Geminian Mislej (1847-1854 and 1857-1864), Leonard Fava (1855, 1856), Ferdinand Minini (3 March, 1864-1866),[5] Felix Sopranis (1867-1870), Charles M. Curci (1871), Joseph Belletti (1872, 1873), Salvator Orzelli (1877), set down as preacher in the Sodality, as were also Philip Canestrelli (1878), and Sebastian Sanguineti (1879-1885), until 1885, when the latter is described as Director. After

[1]Arch. IV. 301, 316, 380.
[2]Arch. IV. 380, 381, 384.
[3]Arch. IV. 384.
[4]Arch. V. 140, XV. 229.
[5]Arch. V. 76.

Father Sanguineti came Fathers Vincent Remer (1886-1889 and 1891), Guido Mattiussi (1889, 1890), Peter Massaruti (1892-1894 and 1897, 1898), Dominic Golinelli (1895, 1896), Hector Venturi (1899), Alexander Mancini (1900-1902), Octavius Marchetti (1903, 1904), John M. Natalini (1905-1908), Joseph Rinaldini (1909), Peter Spina (1910-1915).

Generally speaking, when the Director in the older times, because of sickness or absence from the city or ministerial work, was unable to be present at the meeting, a substitute was provided. Once, however, we read of the Sodality being left without a Director, because he had to help in hearing confessions in the church, there being a great crowd. The substitute was usually a Jesuit Father, but we read in 1608 of the Prefect—a Bishop—taking the Director's place for a meeting.[1]

Under the head of substitute we may mention here the special preachers secured for particular occasions. We have counted no fewer than 12 such occasions in 1600, but later on special preachers are rarely mentioned. A carriage was often sent for them after the Suppression of the Jesuits.[2] A list of these preachers is extant from 1806-1821.[3]

After the Suppression of the Jesuits, it became necessary to have a regular Vice-Director to take the Director's place when absent. This new officer was to get $8.00 a year. He was to give the servants their retreat and preach the triduum before the Feast of the Assumption. He had, however, no right of succession to the Directorship, though he was formally elected by the Prefect and Assistants, under the Rules of 1780. The last Vice-Director chosen was Rev. Louis Ponziglione, whose election fell on 16 December, 1813.[4]

There was often, and we are inclined to think always, a companion or assistant to the Director. He was a Priest in 1617, 1618 and 1624, but generally a Brother. When Brother Simon Ghilmetti, who had filled this post for 14 years, died in 1609, the Sodality, "which was very fond of him for his good life and exact diligence," was good enough to make him a member and to

[1]Arch. I. 118 (1595), VI. 52 (1599), VII. 70 (1608), XI. 229 (1682), VII. 63.
[2]Arch. VI. 96-131, IV. 329.
[3]Arch. IV. 430.
[4]Arch. IV. 137, 148, 147, XIV. 38, IV. 381.

offer for him the suffrages "commonly accorded to all the other active members.[1]

At times, the Director was allowed certain sums of money to dispose of. In 1630, it was for a gratuity; in 1771 it was $15.00 for expenses and was renewable at need, but an account had to be rendered. The same of $50.00 put in his hands a few months later. In 1779, he was assigned $80.00 to "spend, but account for."[2]

General Communion

There was General Communion every month and innumerable instances are on record in the minutes.

The day was originally the first Sunday, but as many of the members belonged to the household of Cardinals and had to be in attendance on them on that day, the Communion was transferred to the second Sunday in April, 1595, though it went back to the first Sunday in 1598. In the Rules of 1601, however, for the reason just given, the second Sunday is again assigned for the General Communion.[3]

There was General Communion also on the feast of the Assumption in 1601 and on the Immaculate Conception, but the Holy Thursday Communion was in the Church.[4]

The members were notified of the General Communion on the preceding Sunday, according to the Rules of 1601.[5]

The Rules of 1629 prescribed General Communion in the Oratory on the first Sunday of every month and on all the principal feasts of Our Lord and of Our Lady, on All Saints Day and on the feasts of the Apostles.[6]

On special occasions, but rarely, the General Communion took place in the Church in place of the Oratory.[7]

The members of the Nativity Sodality of Merchants frequently went to Communion with those of the Assumption in the Oratory of the latter.[8]

[1]Arch. II. 4, 10, 26, VII. 96, XVII. 355.
[2]Arch. II. 53, IV. 37, 38, 127.
[3]Arch. I. 70, VI. 31, XVII. 55.
[4]Arch. XVII. 55.
[5]Arch. XVII. 41.
[6]Arch. XVI. 3.
[7]Arch. VIII. 275 (27 Oct., 1624), XII. 177 (26 Oct., 1631).
[8]Arch. I. 50, 78 (6 Jan., 25 May, 1595), VI. 9 (Pentecost, 1598).

General Confession

Many of the members, at the end of a kind of a retreat before the Assumption, made a General Confession in 1594. The Rules of 1601 and of 1629 ordered that each applicant for admission should make a General Confession of his life or at least since his last General Confession.[1]

Confessor

An interesting item touching the Confessor occurs in the minutes for 1831. The Spanish Assistant of the General had for a long time been Confessor to the Sodality. When he died, therefore, Mass and the Office were said for him, as if he had been a member.[2]

Days of Meeting

The custom of the Sodality has always been to hold regular meetings on all Saturdays and Sundays.[3]

Besides Saturdays and Sundays, meetings were also held on certain feast days of obligation, namely all those of Our Lady, and according to the Rules of 1593 and 1629, all of Our Lord, but in 1725 of Our Lord's feasts only the Epiphany was set for a meeting, and even this was omitted in the Rules of 1780. Besides, the feasts of the Apostles, which were of obligation, were observed in this way according to the Rules of 1593, but according to those of 1629 and in 1725 only when they came on Wednesday. Before 1780, the Apostles' feasts, except Sts. Peter and Paul, had ceased to be holy days of obligation and were dropped from the list of meetings.[4]

Easter Sunday was an exception to the Sunday meetings

[1]Arch. I. 37, XVII. 16, XVI. 25.

[2]Arch. XII. 144.

[3]In 1595, it was 15½ hours after the *Ave Maria* in winter, ending at 17 o'clock. This would be 7.30 and 9.00 A. M., when the *Ave* came at 4 P. M. (Arch. I. 23). The Saturday evening meeting began at the *Ave* and lasted one hour. (Arch. XVII. 340). In 1778, the Sunday meeting began at 11 A. M. to allow the Canons to be there. (Arch. IV. 122).

[4]Arch. I. 7, XVII. 83, XVI. 36, XVII. 339, XIV. 35.

throughout the Sodality's history. The reason was the Paschal Communion, which had to be received in the parish church.[1]

Meetings were omitted on Sundays and feasts at Christmas in 1601, because of the Papal functions, at which some of the members were obliged by their office to be present. On Christmas Eve, however, there was in 1601 a meeting to confer together how best to receive Our Lord made Man.[2]

The Sunday after the Assumption was omitted in 1780.[3]

In 1601, the Monday and Tuesday after Easter, though days of obligation, were omitted. The same was true of Corpus Christi and the whole octave because of the Processions of the Blessed Sacrament, and was true of Consistory days and, in general, of days on which there was some public function, as for instance the solemn distribution of dowries at the Church of the Minerva to poor girls who needed financial help to carry out a religious vocation or to enter the married state.[4]

The omission of meetings on Corpus Christi and during the octave goes back to the first years.[5]

The omission on days of Papal and other functions, whether in St. Peter's or elsewhere, occurs very often. Instances are the Papal *Chapel* in the Gesù in 1594, the new Pope's consecration on 26 June the same year, his blessing the King of France on 17 September, 1595, a Papal procession on 29 June, 1602, the translation of the picture of Our Lady from St. Mary Major to the Gesù on 27 January, 1613, the Pope's funeral on 30 January, 1621, a canonization on 25 May, 1625, a Jubilee procession on 1 April, 1634, the First Vespers of St. Francis Xavier, 1 December, 1649, the consecration of a Bishop in the Gesù on 24 January, 1672, a public procession of prayer on 25 January, 1699, for the preservation of the Irish nation, and numberless other times.[6]

The dowry ceremony at the Minerva came on the feast of the Annunciation (25 March), and was transferred with the feast. Instances of the transfer are the years 1595 (9 April), 1614 (6 April), 1622 (3 April), 1641 (7 April), 1698 (6 April).[7]

[1]Arch. I. 21, 63 (1594, 1595), XVI. 37 (1629), XIV. 37 (1780).
[2]Arch. XVII. 83. [4]Arch. XVII. 94.
[3]Arch. XIV. 36. [5]1594 (Arch. I. 29), 1598 (Arch. VI. 10).
[6]Arch. I. 29, 30, 100, VI. 204, VII. 247, VIII. 93, 302, XII. 290, IX. 30, XI. 64, 516. [7]Arch. I. 67, VII. 305, VIII. 167, XII. 456, XI. 505.

The same exceptions to the general rules were made in 1629 also, but on one of the two days after Easter, a meeting was held to arrange for a visit to the Seven Churches, which took place on the following Thursday. When a meeting fell on Christmas Eve, it was also omitted.[1] The meeting for the Seven Churches was held from 1609 down to 1686.[2]

The custom in 1725 as to these days was the same, except that there was morning meeting on Solemn feasts or for the Forty Hours in the Gesù.[3]

In 1780, besides, the Pentecost Sunday meeting was transferred to the Tuesday, and when 29 June fell on Sunday, its meeting was held on the feast of the Visitation (2 July). Meetings were omitted in October.[4]

Throughout the Sodality's history, the ordinary meeting was replaced by the Sodality's Forty Hours devotion at whatever time it was held.[5] Instances before 1629, when this is provided for in the Rules, are the years 1594, 1603, 1609, 1614, 1626.[6] Between 1629 and 1780 instances are the years 1648, 1662, 1679, 1693, 1703.[7]

The same is true of the meetings that fell during the annual retreat.[8]

Besides days of obligation, the Sodality met for the *Tenebrae* service in the Oratory on Wednesday, Thursday and Friday in Holy Week and regularly for the morning service on the last three days of Holy Week.[9]

From 1599 to 1724, there was a meeting every day from 8 August to the eve of the Assumption.[10] The eight days were reduced to four in 1724.[11]

Among the regular meeting days must also be included the retreat days[12].

[1]Arch. XVI. 37.
[2]Arch. VII. 105 (1609), VIII. 139 (1621), XII. 437 (1640), IX. 106 (1656), XI. 16 (1669), XI. 292 (1686).
[3]Arch. XVII. 339. [5]Arch. XVI. 37 (1629), XVI. 36 (1780).
[4]Arch. XIV. 36. [6]Arch. I. 16, VI. 244, VII. 101, 296, VIII. 340.
[7]Arch. IX. 3, 209, XI. 173, 412, 576.
[8]Arch. XVII. 359 (1725), XIV. 36 (1780).
[9]Arch. I. 63 (1595), VI. 193 (1602), VII. 109 (1609), VIII. 10 (1619), XVI. 37 (1629), XVII. 339 (1725), XIV. 37 (1780).
[10]Arch. VI. 63 (1599), VII. 227 (1612), VIII. 26 (1619), XVI. 36. (1629), IX. 10 (1648), XI. 20 (1669), XI. 311 (1687), XI. 593 (1704).
[11]Arch. XVII. 339, XIV. 35 (1780), IV. 281 (1796), V. 140 (1874).
[12]Arch. XVII. 339 (1725), XIV. 36 (1780).

From the year 1595 to the year 1704, there was an extra meeting each of the Wednesdays in Lent.[1]

On the eve of the Assumption also there was a meeting.[2]

From 1594 down to 1675 there is record of extra meetings on the Fridays of Advent similar to the Wednesday meetings in Lent.[3]

Saturday Evening Meetings

A meeting on Saturday evenings was ordered on 8 September, 1641, and we read of a number of cases in the year following in which the order was executed.[4]

The custom in 1725 was to hold a Saturday meeting both evening—which was the ordinary time—and morning on solemn feasts of Our Lady and when the Office of the Dead was to be recited for some Sodalist deceased. If the Assumption fell on Saturday, the afternoon meeting was omitted.

These Saturday afternoon meetings were introduced in the year 1724 with the approval of Father General. The success of the evening triduum before the Assumption was what led to the change: the attendance was so good that it was evident the evening was a more convenient time than the traditional morning. At this the attendance had often gone down as low as 10.

Calendars

To complete the report on meeting days, we may now present the calendars for some years.

In 1595, there was meeting on Jan. 2 (Office of Dead), 6 (Epiphany), 7 (Sat.), 8, 14, 15, 21, 22, 28, 29, Feb. 2 (Purification), 4 (Sat.), 5, 6 and 7 (Forty Hours), 11, 12, 18, 19, 24 (St. Matthias), 25, 26, March 4 (Sat.), 5, 11, 12, 18, 19, 22, 23, 24, 25 (Holy Week), April 1 (Sat.), 2, 8, 15, 16, 18 (Office of Dead), 22, 23, 29, May 1 (Sts. Philip and James), 3 (Holy Cross), 4 (Ascension), 14, 15 and 16 (Pentecost Forty Hours), 20, 21, 25 (Corpus Christi), 27, 28, June 3 (Sat.), 4, 10, 11, 17, 18, 24, 25,

[1]Arch. I. 64 (1595), XVII. 71 (1601), VII. 210 (1612), XVI. 37 (1629), IX. 4 (1648), II. 153 (1673), II. 182 (1688), XI. 503 (1698), XI. 588 (1704).

[2]Arch. I. 86 (1595), XVII. 57 (1601), VII. 320 (1614), XVI. 37 (1629), IX. 11 (1648), IX. 290 (1665), II. 190 (1690), III. 227 (1763), IV. 19 (1767).

[3]Arch. I. 46 (1594), XVII. 71 (1601), II. 17 (1620), XII. 65 (1629), XII. 408 (1638), II. 122 (1647), XI. 26 (1669), XI. 126 (1675).

[4]Arch. XII. 476, XII. 469-495 (12 Nov., 1641, to 5 Oct., 1642).

July 1 (Sat.), 2, 8, 9, 15, 16, 22, 23, 29, Aug. 5 (Sat.), 6, 12, 13, 14, 15 (Assumption), 19, 20, 26, 27, Sept. 2 (Sat.), 3, 8, (Nativity), 9 and 10, (Forty Hours), 16, 17, 21 (St. Matthew), 23, 24, 30, Oct. 1, 7 (Sat.), 8, 14, 15, 21, 22, 28, 29, Nov. 1 (All Saints), 4 (Sat.), 5, 7 (*Scala Santa*), 11, 12, 18, 19, 25, 26, 30 (St. Andrew), Dec. 2 (Sat.), 3 8 (Immaculate Conception), 9, 10, 16, 17, 21 (St. Thomas), 23, 24, 26 (St. Stephen), 27 and 28 (Forty Hours), 30, 31.

The minutes show the following meetings for 1610: Jan. 2 (Sat.), 3, 6 (Epiphany), 9, 10, 17, 23, 24, 30, 31, Feb. 2 (Purification), 7, 13, 14, 20, 21, 22 and 23 (Forty Hours), 27, 28, March 3 (Wed.), 6 (Sat.), 7, 10 (Wed.), 13, 14, 17 (Wed.), 20, 21, 24 (Wed.), 27, 28, April 3 (Sat.), 4, 7, 8, 9, 10 (Holy Week), 17, 18, 24, 25 (Seven Churches), May 1 (Sat.), 2, 8, 9, 15, 16, 20 (Ascension), 22, 23, 29, 30, June 5 (Sat.), 19, 20, 24 (St. John Baptist), 26, 27, 28 (Vigil of Sts. Peter and Paul), July 3 (Sat.), 4, 10, 11, 17, 18, 24, 25, 31, Aug. 1 (Sun.), 7, 8, 9 (Vigil of St. Lawrence), 11, 12, 13, 14, 15, 21, 22, 28, 29, Sept. 4 (Sat.), 5, 8 (Nativity), 11, 12, 18, 19, 25, 26, Oct. 2 (Sat.), 3, 9, 10, 16, 17, 23, 24, 30, 31, Nov. 6 (Sat.), 7, 13, 14, 20, 21, 27, 28, Dec. 3 (Fri.), 4, 5, 8 (Immaculate Conception), 10 (Fri.), 11, 12, 17 (Fri.), 18, 19, 26.

For 1625 we find: Jan. 4 (Sat.), 5, 6 (Epiphany), 12, 18, 19, 25, 26, Feb. 1 (Sat.), 2, 8, 9, 10 and 11 (Forty Hours), 15, 19 (Wed.), 22, 23, 26 (Wed.), March 1 (Sat.), 2, 5 (Wed.), 8, 9, 12 (Wed.), 15, 16, 19 (Wed.), 23, 25 (Annunciation), 26, 27, 28, 29 (Holy Week), April 1 (Tu.), 3 (Seven Churches), 5 (Sat.), 12, 13, 19, 20, 26, 27, 30 (Wed.), May 3 (Sat.), 4, 7 (Wed.), 8 (Thurs.), 10, 11, 14 (Wed.), 17, 18, 21 (Wed.), 24, 28 (Wed.), June 4 (Wed.), 7, 8, 11 (Wed.), 14, 15, 21, 22, 28, 29, July 5 (Sat.), 6, 12, 13, 19, 20, 26, 30 (Wed.), Aug. 2 (Sat.), 3, 8, 9, 10, 12 (*Scala Santa*), 13, 14, 15, 16, 17, 23, 24, 30, 31, Sept. 6 (Sat.), 7, 8 (Nativity), 13, 14, 20, 21, 27, 28, Oct. 4 (Sat.), 5, 12, 18, 19, 25, 26, 31 (Fri.), Nov. 1 (Sat.), 2, 8 (Four Churches), 9, 15, 16, 22, 23, 29, 30, Dec. 5 (Fri.), 6, 7, 8 (Immaculate Conception), 12 (Fri.), 13, 14, 19 (Fri.), 21, 27, 28. The extra Wednesdays and Fridays this year were meetings for special prayers and penance for a public need.

The calendar for 1645 is this: Jan. 6 (Epiphany), 8 (Sun.), 14, 15, 21, 22, 28, 29, Feb. 2 (Purification), 4 (Sat.), 5, 11, 12, 18, 19, 25, 26, 27 and 28 (Forty Hours), March 4 (Sat.), 5, 8 (Wed.), 11, 12, 18, 19, 22 (Wed.), 26, 29 (Wed.), April 1 (Sat.), 2, 5 (Wed.), 9, 12, 13, 14, 15 (Holy Week), 17 (Mon.), 20 (Seven Churches), 22, 23, 29, 30, May 6 (Sat.), 7, 13, 14, 20, 21, 25 (Ascension), 27, 28, June 3 (Sat.), 4, 10, 11, 24, 25, July 1 (Sat.), 2, 8, 9, 15, 16, 22, 23, 29, 30, Aug. 5 (Sat.), 6, 8, 10, 11, 12, 13, 14, 15 (Assumption), 19, 20, 26, 27, Sept. 2 (Sat.), 3, 8 (Nativity), 9, 10, 16, 17, 23, 24, 30, Oct. 1 (Sun.), 7, 8, 14, 15, 21, 22, 28, 29, Nov. 1 (All Saints), 4 (Sat.), 5, 11, 12, 18, 19, 25, 26, Dec. 2 (Sat.), 3, 6 (Wed.), 8 (Immaculate Conception), 9, 10, 16, 17, 20 (Wed.), 23, 24, 26 (St. Stephen), 30, 31.

Meeting days in 1669: Jan. 5 (Sat.), 6, 12, 13, 20, 26, 27, Feb. 2 (Sat.), 3, 9, 10, 16, 17, 23, 24, March 2 (Sat.), 3, 4 and 5 (Forty Hours), 10, 13 (Wed.), 16, 17, 20 (Wed.), 23, 24, 27 (Wed.), 30, 31, April 3 (Wed.), 6 (Sat.), 7, 10 (Wed.), 13, 14, 17, 18, 19, 20 (Holy Week), 22 (Mon.), 25 (Seven Churches), 27, May 1 (Sts. Philip and James), 4 (Sat.), 5, 11, 12, 18, 19, 25, 26, 30 (Ascension), June 1 (Sat.), 2, 8, 9, 15, 16, 29, 30, July 6 (Sat.), 7, 13, 14, 20, 21, 27, 28, Aug. 3 (Sat.), 4, 8, 9, 10, 11, 12, 13, 14, 15 (Assumption) 17, 18, 24, 25, 31, Sept. 1 (Sun.), 7, 8, 14, 15, 21, 22, 28, 29, Oct. 5 (Sat.), 6, 12, 13, 19, 20, 26, 27, Nov. 1 (All Saints), 2 (Sat.), 3, 9, 10, 16, 17, 23, 24, 30, Dec. 1 (Sun.), 4 (Wed.), 7, 8, 11 (Wed.), 14, 15, 18 (Wed.), 21, 22, 26 (St. Stephen), 28, 29.

Calendar of meetings in 1704: Jan. 5 (Sat.), 6, 12, 13, 16 (Procession of prayer), 19, 20, 26, 27, Feb. 2 (Sat.), 3, 4 and 5 (Forty Hours), 9, 10, 13 (Wed.), 16, 17, 20 (Wed.), 23, 24, 27 (Wed.), March 1 (Sat.), 2, 8, 9, 15, 16, 19, 20, 21, 22 (Holy Week), 24 (Mon.), 29, 30, April 5 (Sat.) 6, 12, 13, 19, 20, 26, 27, May 3 (Sat.), 4, 10, 11, 17, 18, 31, June 1 (Sun.), 7, 8, 14, 15, 21, 22, 28, July 5 (Sat.), 6, 12, 13, 19, 20, 26, 27, Aug. 2 (Sat.), 3, 8, 9, 10, 11, 12, 13, 14, 15 (Assumption), 16, 17, 19 (Prison), 23, 24, 27 (Procession of prayer), 30, 31, Sept. 6 (Sat.), 7, 8 (Nativity), 13, 14, 20, 21, 27, 28, Oct. 4 (Sat.), 5, 11, 12, 18, 19, 25, Nov. 1 (Sat.), 2, 8, 9, 15, 16, 22, 23, 29, 30, Dec. 6 (Sat.), 7, 8 (Immaculate Conception), 13, 14, 21, 26 (St. Stephen), 27, 28.

CHAPEL

THE TABLET OVER THE ALTAR SHOWS THE PRESENT USE OF
THE SACRED PLACE FOR A DEPOSIT OF ARCHIVES

After the year 1704 the records of the meetings are wanting in the archives.

Meetings Omitted

Besides the usual omissions of meetings which we have reported above, there were not a few others for occasional reasons.

A downpour of rain is one of the causes mentioned: we have counted 8 times.[1]

The proximity of several other meetings is another cause in 15 cases.[2]

A third was the fact that the Oratory had to be left to the decorator just before some great feast.[3]

Other instances are such as the following: 25 July, 1612, to let the Spanish members go to their Church, for the feast of St. James; an abjuration in the Minerva on 1 September, 1619, and on 21 June, 1648; on 13 March, 1652, the funeral of Father General; a function in Church on 9 May, 1654; the cholera from 4 June, 1656, to 2 September, 1657; a General Communion in the Church on 24 June, 1674; 6 August, 1814, to prepare for the promulgation in the Oratory of the Constitution restoring the Society of Jesus.[4]

Special functions in the Gesù were frequently the reason for omitting a meeting. Thus 1 January was never a meeting day, because it was the titular feast of the Church. The feast of the Japanese Martyrs (5 February) fell out as a meeting day every time it came on one.[5] The same of the feast of St. Ignatius (31 July),[6] and of St. Francis Borgia (1 or 10 October),[7] and St. Francis Xavier (2 or 3 December).[8]

[1]For instance Arch. VI. 10 (23 May, 1598), VI. 300 (6 Jan., 1604), XII. 550 (7 Jan., 1645), IX. 190 (8 Jan., 1661), XI. 545 (4 Dec., 1700).

[2]Some of them are Arch. VI. 7 (1 May, 1598), VII. 74 (16 Aug., 1608), XII. 473 (6 Jan., 1642), XI. 99 (Sat., 3 Feb., 1674).

[3]Arch. IX. 171 (Saturday before Forty Hours in 1660), VI. 333 (14 Aug., 1604), VIII. 419 (14 Aug., 1627), and generally on 14 August in the morning; but the evening service was held.

[4]Arch. VII. 225, VIII. 29, IX. 9, 59, 84, 107, XI. 104, IV. 383.

[5]Arch. VI. 300 (1600), VIII. 43 (1620), &c., XII. 242 (1633), IX. 191 (1661), XI. 547 (1701).

[6]Arch. XII. 264 (1633), XII. 420 (1639), XII. 541 (1644), IX. 97 (1655), IX. 200 (1661), XI. 73 (1672), XI. 164 (1678), XI. 439 (1694), XI. 540 (1700).

[7]Arch. XII. 424 (1639), IX. 40 (1650), IX. 225 (1662), IX. 349 (1667), XI. 442 (1694), XI. 528 (1699). The feast was transferred from the first to the tenth by Innocent XI. on 28 August, 1683.

[8]Arch. XII. 313 (1634), XII. 428 (1639), XI. 78 (1672), XI. 168 (1678), XI. 269 (1684), XI. 462 (1695).

In all we have counted 169 cases of omission of meetings between 1598 and 1700.

In quite a good number of other cases the meeting was not entirely omitted, but shortened, as, for instance, to allow the members to participate in some function in the Gesù or another church, or because of the rain, or because only a few had come, or to leave the Oratory on 8 September to the Merchants' Sodality, who celebrated their chief feast there.[1]

A word in conclusion about meetings in vacation. It was usual in 1864 to hold no meetings from 15 August to 11 November. In 1779, the vacation began on 25 September and lasted until November: in 1814, all October and until 12 November.[2]

Time and Exercises of Meetings

In the Rules of 1601, the regular meeting lasted about an hour: but Mass seems not included in this time.[3]

The Rules of 1629 set down the following exercises for meetings: Spiritual reading for a quarter of an hour, while the members are assembling; Mass; Reading again, if the Sodality is not otherwise occupied; prayers and Litany of Our Lady; points by the Director and a quarter of an hour's meditation; recommendation of some object of prayer; conference among the Sodalists, or some other exercise, at the Director's option; announcements; reading of letters addressed to the Sodality; admission of new members; on Saturday, reading by the Secretary of the list of next week's Indulgences; invitation of certain ones to visit the hospital; prayers; second Mass on Sundays and great feasts.[4]

The Sunday morning meetings, under the Rules of 1780, as also those on feasts of precept of Our Lady, except the Annunciation (when there was no meeting), included Mass, the Litany, the *Magnificat*, the Anthem of the time, prayer, second Mass. On Our Lady's feasts there was also the renewal of the Act of Consecration.[5]

[1]Arch. VI. 250 (Holy Thursday, 1603), VII. 254 (24 March, 1613), VIII. 301 (18 May, 1825), XII. 284 (5 Feb., 1634), XII. 573 (16 Sept., 1645), IX. 81 (22 Feb. 1654), VII. 129 (17 Oct., 1609), VIII. 397 (13 March, 1627), IX. 269 (16 Nov., 1664), XI. 573 (17 Dec., 1702); XII. 363 (22 Nov., 1636), XII. 632 (14 Sept., 1647); IX. 27 (1649). The meeting was sometimes advanced for the last reason, as in 1641-1647 (Arch. XII. 467, 519, 544, 572, 607, 631).

[2]Arch. V. 82, IV. 147, 388.

[3]Arch. XVII. 24.

[4]Arch. XVI. 39.

[5]Arch. XIV. 36.

The exercises at the Saturday evening meetings from 1724 on were: Spiritual reading for 15 minutes, prayers, a 30 minutes discourse by the Director on Our Lady or on some practical topic with an "example" of Our Lady, the Litany of Loretto, blessing with Our Lady's statue, announcements. The meeting began at the *Ave Maria* and lasted about an hour.[1]

Gathering together the above and other records, we see that the ordinary exercises of the regular meetings, speaking in general, were as follows: Mass, Sodality prayers, the Litany of Our Lady, meditation for a quarter of an hour on points by the Director, conference among the members or discourse by the Director or some other exercise, final prayers. We shall try now to report from the archives the variations there were in the details as the years went on.

Spiritual Reading

The Rules of 1601 and of 1629 prescribe spiritual reading both before Mass while the members were assembling and also to employ the time if there should be a hitch anywhere in the proceedings. At least in 1601, the Compendium of the Lives of the Saints was the book read.[2] There was spiritual reading also at one meeting in December, 1595, and readers were appointed in January, 1596.[3]

It is curious to note that there was reading in 1610—perhaps often—at the meal taken during the visit to the Seven Churches.[4]

Mass

Mass was a regular part of the morning meetings always, and that at the beginning of the exercises. This is clear from the Rules of 1601 and 1629 and from the minutes *passim.*

The same witness establishes the fact that at the end of meetings on days of obligation there was a second Mass, for the convenience of those who had come late for the first.

In the early days, these Masses were said by members of the Sodality, preferably Prelates. The Priests for this duty were elected at the regular elections: we have their names from 1607 to 1701.[5]

[1]Arch. XVII. 339, 347.
[2]Arch. XVII. 27, 53, XVI. 11, 31, and the minutes passim.
[3]Arch. I. 130, 154.
[4]Arch. VII. 156.
[5]Arch. XVII. 54, XVI. 18, 44, *Officials.*

There was sometimes a second Mass even on Saturdays when they were not days of precept.[1]

Prayers

The Sodality prayers mentioned as following Mass, seem to have been the *Veni Creator* with its versicle and oration, according to the Common Rules.[2]

The Litany of Our Lady was also in accordance with the Common Rules,[3] and is mentioned continually in the minutes down to 1696, in the year 1725 and in the Rules of 1780.[4]

Meditation

Meditation for a quarter of an hour was a regular practice from the earliest times down to 1704, as we know from the minutes. In 1725, it was set down as an alternative with a discourse by the Director for the Sunday meeting, but no longer found place among the exercises on Saturday, perhaps because they now came in the evening.[5] In the Rules of 1780, meditation is not mentioned for either meeting,[6] an exhortation by the Director taking its place, as was the case in 1725 when there was no meditation.

In the first century of the Sodality, the meditation was made on points given by the Director, as the minutes continually report. He read the points from a book in 1608, &c., Granata being the author. Sometimes, the Prefect—who, it will be remembered, was an ecclesiastic—gave the points, and even the Secretary a few times. The topic was generally the current Gospel, but Our Lady was sometimes the subject and a few times such things as sin, the Monthly Patron. It is mentioned once that time for thought was allowed between the points: no doubt this was the common practice. One year the Director explained how to meditate.[7]

[1]For instance, Arch. IX. 285, 286, 287, 301 (20 June, 4, 18 July, 1665, 20 Feb., 1666), XI. 127, 265, 446 (28 Dec., 1675, 2 Sept., 1684, 15 June, 1695).

[2]Mullan, *Documents,* n. 614, cf. Arch. XVII. 348 (1725) and XVI. 118 (1780).

[3]Mullan, *ibidem.*

[4]Arch. XVII. 346, 348, XVI. 104, 105.

[5]Arch. XVII. 341.

[6]Arch. XVI. 105.

[7]Arch. VII. 64, 89, VIII, 120, 154, 316 (1625), 441 (1628), XII. 632 (1647), IX. 165 (1659), IX. 262 (1664), XI. 72 (1672), VI. 276.

Conference Among the Sodalists

Conference among the members at the Sunday meeting and on days of precept was an almost universal custom from the early days down to 1704, discourses by the Director being comparatively rare. As time went on, however, the participation in the conferences was anything but common, and often enough, in the thirties of the 17th century, but one of the members spoke: sometimes there was not even one prepared.[1] The topic was generally the current Gospel.

On Saturdays, down to about 1600, conferences among the members were the regular thing and were held on the Gospel. Then the Saturday conferences were replaced by the Office of the Dead, &c., except once a month, when they continued to be in use down to 1704, but always or nearly always on the Monthly Patron or on the virtue proposed to the whole Sodality to practise in connection with the Patron. This was a regular thing under the Rule of 1629 on the second Saturday of each month.

According to the Rules of 1601, various members were called upon to give their views on the topic selected. The aim was practical and speculation was barred.[2]

The subject of the next meeting's conference was announced ahead on Christmas Day in 1593. It was on the words: "This is the disciple whom Jesus loved."

There was a special book to record the conferences, but it is now, alas, entirely passed away.[3]

Many times in 1595, the matter is briefly sketched in the ordinary minutes. Thus on 27 August, after the promulgation of new officers, the Father Director gave only one point for meditation on the son of the widow of Naim (which was the day's Gospel), namely the uncertainty of death, as we do not know when, where or how we are to die. He brought as an instance the death of Alexander the Great. After the meditation, the Conference treated of the death of the body and of the soul's death by sin, and how to prepare for death. The Director closed the conference, depicting the image of death, horrible and frightful.

[1]For instance, on 29 Oct., 1702 (Arch. XI. 572).
[2]Arch. XVII. 24, XVI. 39. [3]Arch. I. 13.

On 27 February, 1594, the subject for conference was: "Behold, now is the acceptable time, now is the day of salvation."

The following Saturday, it was: "Son, when thou comest to the service of God, stand in justice and fear and prepare thy soul for temptation."[1]

The topic set on 17 December, 1595, for the following Thursday, the feast of St. Thomas, on which there was to be a First Mass in the Oratory, was the excellence of the Priesthood and the qualities a Priest should have.[2]

In 1629, the Rules prescribed that no member should speak until he was called upon, or at least not without leave from the Director. All were warned not to enter into argument: if there was a difference of opinion, the reasons might be advanced, in order to have the truth appear. The Director called on any one he pleased, "but was careful not to ask any one but those who were satisfied to be asked." If a Cardinal wished to speak, he did so at the end and was requested by the Director, "rising to his feet for the purpose, biretta in hand." If those called on had nothing to say, they simply uncovered their head and said so. If they desired to speak, they again covered their head and spoke sitting, with a voice loud enough to be heard by all. The Director might and generally did throw in brief remarks from time to time between the addresses. All ostentation was to be avoided and prolixity and speculation were not in favor. Brevity was, and simple reflections bearing on conduct were.[3]

Conferences among the members were still in vogue in 1725. At that time, one or two or at most three were called upon by the Director to speak on the Gospel or on the matter of the discourse which had just been delivered. The style was plain, brief and clear. The speakers expected to be notified some days ahead.

Such was the custom as approved, but, as a matter of fact, the conferences had become prolix and studied in the course of time and generally, says the Director, only served to prolong the meeting, were tedious and bore no fruit. Besides, the speakers were always the same.[4] It is no wonder, then, that we hear nothing of them in the Rules of 1780.

Father General sometimes attended the conferences.[5]

[1]Arch. I. 19.
[2]Arch. I. 136.
[3]Arch. XVI. 45.
[4]Arch. XVII. 343.
[5]Arch. I. 43 (1594), VI. 107 (1600), IX. 273 (1665)

Discourse

Almost always, the discourses given at the meetings were by the Director. He chose his own subject, but generally spoke on the Gospel of the day, as is clear from the records everywhere. But there were many exceptions. Thus in August, 1595, "he began to explain Our Lady's Canticle, the *Magnificat,* speaking for three quarters of an hour on the words: 'My soul doth magnify the Lord.' "[1]

The custom in 1601 was that he should give a sermon or get another Father to do so once or twice a month. On these occasions, there was only Mass and the Litany besides.[2] All through the Sodality's history, the Director gave discourses and finally his office was reduced to this only, after the Suppression of the Society of Jesus.

Occasionally, an outside preacher was invited. It was not seldom a member of the Sacred College.[3] Father General often favored the Sodality.[4] Others are frequently mentioned.[5] In 1685, &c., there was an outside preacher always for the visit to the Seven Churches, for Forty Hours, the Assumption, the Nativity and the Immaculate Conception.[6] The list is preserved for 1699-1711, there being over 110 sermons mentioned.[7]

In 1725, the custom was as follows: The Sunday and feast morning exhortations were left to the discretion of the Director. For solemn feasts of Our Lady, outside preachers were generally invited. These gave the exhortation from the platform of the Altar, seated, and wearing the mantle and biretta. On the vigil and the day of the Assumption, the discourses were given by two of the lay members. The Director invited the Father to address the Cardinals on Quinquagesima morning at the Forty

[1]Arch. I. 89. [2]Arch. XVII. 95.

[3]Arch. I. 37 (1594), I. 45 (1595), VI. 150 (1601), VII. 201 (1612), VIII. 463 (1628), IX. 87 (1654), XI. 15 (1669).

[4]Arch. I. 16 (1594), VI. 5 (1598), VI. 377 (1605), VIII. 99 (1621), XII. 248 (1633) IX. 34 (1650), IX. 260 (1664), XI. 102 (1674).

[5]Arch. I. 43 (8 Dec. 1594), VI. 35 (8 Dec., 1598), XI. 219 (8 Dec. 1681), XI. 231 (15 Aug., 1682).

[6]Arch. XI. *passim.* [7]Arch. XVII. 335.

Hours and the three Fathers to give the sermons on the three afternoons. Two Fathers were invited also for the retreat to the Nobles and to their servants.

On Sundays, in 1725, in place of the conference among the members, all sat down after the Litany of Our Lady and the Director gave an exhortation for about 22 minutes, or a quarter of an hour's meditation.[1]

Other Exercises

Other exercises are mentioned in the Archives, and sometimes they took the place of the regular ones, sometimes were in addition to them: some of them, in fact, gradually became regular exercises. To the latter class belong the Office of the Dead, the distribution of Monthly Patrons, the Seven Penitential Psalms and the Office of Our Lady, her anthem proper to the season, announcements, and after 1781 the *Bona Mors* devotions.

Monthly Office of the Dead

The Office of the Dead, one nocturn, was recited once a month throughout the Sodality's history down to some time before 1778. The day was always Saturday and in the Rules of 1629, according to a decree made on 7 February, 1604, the first Saturday of the month. The list of the Sodalists deceased was read first by the Secretary.[2]

One month, the office had to be said privately, as all the Saturdays were taken up by other exerices.[3] The Sodality bought books for the Office of the Dead in 1688, probably to replace former books.[4] This whole custom had died out before 1778, and the lists of the dead were discontinued. The custom was still in force, however, in the year 1725, an extra meeting on Saturday morning being held for the recitation of the Office.[5]

Distribution of Monthly Patrons

The distribution of Monthly Patrons first took place on 31 December, 1593, and was kept up at least as late as 1817.[6]

[1]Arch. XVII. 341.
[2]Arch. XVI. 39, VI. 308.
[3]Arch. VI. 306 (Jan., 1604).
[4]Arch. II. 182.
[5]Arch. XVIII. 60, XVII. 340.
[6]Arch. I. 14, IV. 407.

The Rules of 1629 assign the last Saturday to the exercise.[1] In 1725, it was the last Sunday,[2] but the custom came back to the last Saturday in the Rules of 1780.[3]

The conference among the members or discourse on the Sodality Patron—that is the Patron chosen for the whole body—came every month; according to the Rules of 1629, on the second Saturday, but in 1725 on some Sunday.[4] One topic was the Saint and another was the virtue or the sentence from Holy Writ, &c., appropriate to him.

In connection with the distribution of the Monthly Patrons, the Litany of the Saints was recited in 1601 and, it appears, regularly; certainly, it is set down in the Rules of 1629 to come after the distribution,[5] which was still the custom in 1725, but in 1780, the Litany was recited during the distribution to the members.[6]

In the Rules of 1601, the Sacristan had charge of the Patron cards. The Sodality possessed printed cards with a spiritual sentence on each. On these the Sacristan wrote out the name of a Saint occurring in the following month, the date of his feast, a virtue to practise and an intention to pray for. He wrote also the names of the members on other cards. At the proper time during the meeting, he chose a name by lot, and its bearer, kneeling before the Crucifix, received from the Director a Patron card, also chosen by lot.[7]

In 1629, the Patron cards were borne into the Oratory in a silver cup after the Celebrant with the Cross and two Sacristans with lighted candles. After the distribution, they were carried back to the sacristy with the same ceremony. The *Veni Creator* was recited before the distribution.[8] After the prayer, the Director took a Patron for the Sodality, reading the card aloud. All then turned towards the Altar, thanked the Patron of the last month for his protection and prayed to the new one. The Director next took a Patron for himself. The members, beginning with the Prefect, then came to him for theirs. As he took each card, he read it aloud. Each received his Patron on his

[1] Arch. XVI. 39.
[2] Arch. XVII. 344.
[3] Arch. XIV. 35.
[4] Arch. XVI. 41, XVII. 345.
[5] Arch. VI., *passim*, XVI. 48.
[6] Arch. XVII. 345, XIV. 35.
[7] Arch. XVII. 74.
[8] This was done before, too, in 1621 (Arch. VIII. 93).

knees and prayed to him for a moment. The distribution finished, the Litany of the Saints followed down to *Omnes Sancti et Sanctae Dei.* The Sodality Patron was invoked twice in the Litany. The card was afterwards posted up.[1]

The custom in 1725 was substantially the same. After the Director announced the Sodality Patron, an *Our Father* and *Hail Mary* were immediately said to him. Sometimes, the ceremony was shortened by each one's taking his Patron from a dish as he went out.[2]

Those absent received Patrons at the following meeting in 1601 and 1629.[3] In the case of Cardinals and the sick, the Patrons were sent to their residence in 1629,[4] though it had been ordered in 1610 to discontinue the practice.[5]

We read sometimes of the Patron's life being read in meeting.[6] In 1603, the Martyrology was read.[7]

In 1641, better Patron cards were procured from abroad. The cost in 1656 was $3.00. In 1683, they came from France and cost $9.11. 12,000 were ordered from Augsburg in 1785 and cost $56.27. 12,000 were again ordered from Germany in 1794: the bill was $76.00 this time.[8]

The Seven Penitential Psalms

We have counted eight Saturdays from October, 1628, to August, 1669, on which the Seven Pentitential Psalms were recited, generally for some specified intention. This was once the Church, another time Father Director Carettonio, who was at the point of death, a third time, protection against hail, a fourth the success of the imperial arms, a fifth the dead of the Sodality.

The Rules of 1629 prescribed this devotion for the living benefactors of the Sodality, the recitation to take place on some day in December or January.[9]

The practice became monthly in 1670, 1671, 1672 and 1673.[10]

Office of Our Lady

The custom of reciting the Office of Our Lady at the meeting seems to go back to the earliest times. In 1595, on the eve of the Assumption, the Vespers were recited at the afternoon meet-

[1]Arch. XVI. 28, 48. [2]Arch. XVII. 344. [3]Arch. XVII. 74, XVI. 50.
[4]Arch. XVI. 50. [5]Arch. VII. 173 (28 Aug., 1610).
[6]Arch. VI. 166 (1 Dec., 1601), VI. 188 (2 March, 1602).
[7]Arch. VI. 243 (1 Feb., 1603). [8]Arch. II. 125, 174, V. 205, 274.
[9]Arch. XVI. 42. [10]Arch. XII. 3, 39, 48, 155, 308, 348, XI. 86.

ing. The same was done in 1599, 1605, 1612 and 1621. In the Rules of 1629, the Hours of Our Lady were prescribed for the octave before the Assumption and the Vespers for the eve.[1] These customs are recorded as kept up down to 1704.[2] Besides the feast of Our Lady's Assumption, her Office or a part of it was often recited on or about the feast of her Nativity,[3] and occasionally in connection with other feasts.[4]

The Psalms of the Name of Mary were recited on 24 October, 1693, and several times in the following year.[5]

The Anthem of Our Lady, varying according to the season, is recorded many times from 1619 down to 1633 as being recited at the end of every meeting. The custom is mentioned in 1725 also and in 1780.[6]

Announcements

Among the announcements made was that of the visit to the hospital. Notice was given on Sunday for the following Friday. This is set down as one of the regular exercises in the Rules of 1629 and in 1725,[7] and is mentioned often in the archives.

According to the Rules of 1629, on the Saturday next before the first Sunday, if there was time, the Director was to give an exhortation preparatory to the General Communion of the next day.[8]

Another announcement which recurs very often is that of the Indulgences which could be gained during the coming week. We find mention of this custom in December, 1595, in the Rules of 1601, in those of 1629 and frequently in the minutes of meetings down to 1658.[9]

Bona Mors Devotions

Of the *Bona Mors* devotions we hear for the first time in 1781: after that, they became a regular exercise on the first Saturday of the month.[10]

[1]Arch. I. 186, VI. 63, 360, VII. 229, VIII. 125, XVI. 36.
[2]Arch. IX. 25 (1649), IX. 160 (1659), XI. 20 (1669), XI. 105 (1674), XI. 248 (1683), XI. 457 (1695), XI. 593 (1704).
[3]Arch. VIII. 488 (1628), XII. 306 (1634), IX. 247 (1663).
[4]Arch. XII. 31 (24 March, 1629), XII. 135 (1 Feb., 1631), XII. 256 (Pentecost, 1633), XII. 388 (21 Nov., 1637), XII. 429 (10 Dec., 1639), IX. 342 (2 July, 1667).
[5]Arch. XI. 424, 430. 442.
[6]Instances are: Arch. VIII. 3 (6 Jan., 1619), VIII. 299 (4 May, 1625), XII. 270 (25 Sept., 1633), XVII. 342, XVI. 122.
[7]Arch. XVI. 51, XVII. 363.
[8]Arch. XVI. 40.
[9]Arch. I. 134, XVII. 96, XVI. 40, IX. 118.
[10]Arch. XV. 27.

Other Exercises

Besides the above more or less regular exercises, the Sodality occasionally had others. The Adoration of the Cross is mentioned under date of 14 January, 1596, and 6 December, 1626,[1] the *De Profundis* was recited at several meetings in February and March, 1622, and in some months of 1623,[2] the Beads were said on 12 August, 1624,[3] the Beads of the Five Wounds on 20 June, 1643,[4] prayers to St. Joseph on 19 March, 1678,[5] prayers to St. Ann on 26 July, 1681.[6]

Outsiders

The general regulation excluded outsiders from the meetings, unless they were present with the Director's or Prefect's leave. The Rules of 1629 added that no one was to be admitted who bore arms, nor allowed to remain while business was being transacted. A likely Candidate was easily admitted, with permission, however. Should an outsider enter "out of a desire to see what was going on," the Janitor was to see that he left: but he could allow his presence once, especially if he was a Prelate or a gentleman of distinction.[7]

The minutes frequently mention the presence of outsiders and these sometimes in considerable number: Cardinals often came.

Prayers

In 1601, the Indulgenced seven *Our Fathers* and seven *Hail Marys* were prescribed for daily recitation to gain the seven Gifts of the Holy Ghost and for the Church, the Sodality, those in mortal sin or in dissension and for the Souls in Purgatory. All this was ordered in the Rules of 1629 also, but in honor of the seven Joys of Our Lady. On Saturday, the members were to say the *O gloriosa Domina* with the Verses and Oration.[8]

Special Acts—*Little Flowers*—were offered in special needs of the Church, and for this reason sometimes even extra meetings were held.[9]

[1]Arch. I. 149, VIII. 381
[2]Arch. VIII. 160, 216, 219, 224.
[3]Arch. VIII. 266.
[4]Arch. XII. 513.
[5]Arch. XI. 159.
[6]Arch. XI. 214.
[7]Arch. XVII. 44, 50, XVI. 30, 9.
[8]Arch. XVII. 17, XVI. 3.
[9]Arch. XVI. 52.

Some instances of the prayers for particular needs are these: on 28 August, 1594, the safety of Hungary was the motive; in 1625, it was Italy, then scourged by the cholera; Germany in 1632; it was peace on 14 June, 1636; the soldiers fallen at Vienna in 1683; the plague which was feared in 1691.[1]

Spiritual Reading in Private

The Rules of 1601 and 1629 join in recommending private spiritual reading to the members.[2]

Penances

The Rules of 1601, imitated in this by those of 1629, required each member to accept with great readiness the penances and acts of mortification imposed on him for defects committed, and this just to practice the solid virtues. There are many instances in the minutes between these two dates of members asking for penances.

We note one case, further on, 8 December, 1666, when penances were got from the Director. In 1601, the Prefect penanced absentees, late comers and those guilty of other faults against the Rules.

The penances could be: kneeling for a time before the Altar, saying a Psalm, the *Our Father,* or other prayers, kissing the ground, going before the Blessed Sacrament to beg pardon for the offence.

In 1629, the motive proposed was to gain strength against the temptations that would come the next week.

Penances were usually asked for after the meditation: the petitioner stood before the Director or the Prefect and with clear, modest and humble voice made his request. The Director at that time was the one who imposed the penances.[3]

Scala Santa

The custom of visiting the Holy Stairs is described at some length in the Rules of 1601.

[1]Arch. I. 39, VIII. 297, XII. 212, 354, XI. 250, 376.
[2]Arch. XVII. 18, XVI. 4.
[3]Arch. XVII. 19, IX. 328, XVII. 25, XVI. 5, 55.

The Sodality was notified some days in advance.

Some of the members went with the Director or another Father, usually on all of the Thursdays in Lent and once or twice in Advent. They assembled at *Santa Maria Nuova* and went from there to St. John Lateran reciting the Litany of the Saints and, when this was finished, holding a conference on points suggested by the Director. Arrived at the Baptistery, they said the Litany of Our Lady before her statue. Then they visited the Altars in St. John Lateran. Finally, they climbed the Holy Stairs, meditating on the Passion for the space of an *Our Father* and *Hail Mary* at each step. The devotion was followed by a visit to the sacred relics contained in the *Sancta Sanctorum.* Returning, they continued the conference as far as *Santa Maria Nuova.*[1]

There are many occasions recorded in the minutes between 1594 and 1625 when these visits were made. The motive was generally private devotion, but sometimes there was a special intention, as on 14 October, 1594, when it was the safety of Hungary, or on 11 October, 1642, when it was the needs of Holy Church.[2]

Communion

The General Communions of rule were not the only ones in the Oratory. In fact, all the members were recommended to go frequently. Nor was the recommendation fruitless, as we see from many places in the archives.

The Rules of 1629 prescribed that those who came too late to receive at the first Mass should wait until the second, so as not to disturb the meeting.[3]

Spiritual Bouquet

Among the corporate good works of the Sodality must be counted the Spiritual Bouquets, or *Little Flowers,* or Spiritual Offerings which were made from time to time.

The earliest occasion in the archives was the feast of the Epiphany, 6 January, in the year 1594, when "a particular offer-

[1]Arch. XVII. 72.
[2]Arch. I. 42, XII. 495.
[3]Arch. XVI. 44.

ing of spiritual gifts was made to the Child Jesus by all the members, with great edification and satisfaction, after the manner and in imitation of the Holy Magi."[1]

The second occasion was that of the Purification, 2 February of the same year. It consisted of "many acts of penance, &c., for the mortification of the body, such as fasts, disciplines, and the like."[2]

The same year saw three other such offerings, namely for the Sodality's principal feast on 15 August, on 28 August to gain the Divine favor for Hungary in its struggle against the Turks, and in Advent. On the last occasion, the contributions were fasts, hair shirts, disciplines, visits to the Seven Churches and almsgiving. These *Little Flowers* were offered by each as he came to receive his monthly Patron for December. They are said to have made up "a most noble offering."[3]

The tradition begun in this generous way was faithfully adhered to by the Sodality, at least as late as the year 1677, mention in the minutes being frequent.[4]

The Rules of 1601 and 1629 register the custom. The offering was to consist of fasts, disciplines, Communions, visits to the prisons, Masses, alms, visits to the *Scala Santa* and to the Seven Churches, the beads, mental and vocal prayer, acts of virtue, &c. They were undertaken for a day or a week or the whole month. The offering did not bind under pain of sin. They came on the feast of the Epiphany, on Foundation Day (Palm Sunday), on the Assumption, on All Saints and in Advent.[5]

The Rules of 1629 add a description of the ceremony. The papers were either written at home or on sheets prepared in the Sodality. The names were signed, but the papers were seen by the Director only, who burned them. Each one, in the order of seats, cast his offering into a box placed before a Crucifix, first kissing its feet.[6]

[1]Arch. I. 14.
[2]Arch. I. 14.
[3]Arch. I. 34, 39, 43.
[4]Arch. I. 43 (Christmas, 1594), VI. 123 (All Saints, 1600), VIII. 126 (15 Aug. 1621), VIII. 292 (Foundation Day, 1625), IX. 2 (Epiphany, 1648), IX. 80 (Epiphany, 1654), IX. 296 (All Saints, 1665), XI. 140 (Epiphany, 1677).
[5]Arch. XVII. 81, XVI. 52.
[6]Arch. XVI. 52.

Reconciliations

Prominent among the good works undertaken by the Sodality in the early days was that of bringing about reconciliations. This was taken up by the Sodality at the very beginning and on 6 January, 1594, the first case is recorded: one of the members induced a gentleman in the service of Cardinal Mattei to forgive another who had wounded him. Four reconciliations were brought about by the Sodality in 1595, and seven in 1598, one of them being an affair involving "injurious words in a matter of honor and sure to lead to blows which would mean death to many persons." One case in 1614 regarded two Sodalists, as did another in 1628. A member of the Sodality continued the good work in Portugal, whither he had moved.[1]

According to the Rules of 1601 and 1629, it was the Director's and Prefect's duty to compose differences between Sodalists and this they were to do as soon as possible.[2]

In the work of reconciliation, as the Rules require, secrecy was of great importance. Those charged with cases were to have ready some book on charity, &c. They were not to interfere where there was a lawsuit, nor between two women, nor between man and wife, nor in cases of concubinage, gambling or any deep-rooted vice. These are regulations of the Rules of 1629, probably the result of experience.

The districts of the city were assigned to as many members. There was a special Secretary for reconciliations, who had lists of the Pastors of the city and kept the visitors informed of the progress of affairs. The Pastors were to be visited for information and the visitors were reminded to treat them with respect, to avoid taking over the whole of any case and to act only as their assistants. They were to be careful also not to involve the Sodality in anything inconvenient.[3]

There were committees for the work, to give some the opportunity to learn from others how to conduct themselves in this delicate business.[4]

[1]Arch. I. 14. 64, VI. 12, 21, 30, 38, VII. 328, 437, X. 66.
[2]Arch. XVII. 20.
[3]Arch. XVII. 38, XVI. 6, 8, 18.
[4]Arch. VI. 152.

FIRST PANEL

EPISTLE SIDE OF THE CHAPEL

The reconciliations were chiefly confined to Lent and Advent in 1603.[1]

As time went on, the first fervor which had made this difficult undertaking possible cooled. Besides, as one can easily guess from the great precaution shown in the 1629 Rules, practical obstacles occurred which made the Sodality doubt at first and finally throw up the work. That, it is true, did not come about all at once, nor without an effort to revive the all-conquering first fervor. This endeavor it was that led to the addition of Cardinal Protectors to the original plan in 1621. But, notwithstanding the impulse and the sustaining power of this move, the work of reconciliations is scarcely heard of after 1629, though the names of Cardinal Protectors and Secretaries of Reconciliations are found down to 1701. In the Rules of 1780, it is frankly acknowledged that the Sodality no longer urged that particular phase of activity.[2]

Visits to the Hospital

It is said that the custom of visiting the sick in the hospital was introduced into the Sodality from one at Naples.

In 1601, it was the regular practice to go to the hospital once or twice every week. The visitors were reminded "to see Our Lord Jesus Christ in the sick and needy, as He takes all as done to Himself."[3]

The Rules of 1629 set down every Friday morning as the day and time for these visits. A sufficient number went with the Director. They served the sick at dinner, not omitting the spiritual aid they could give. The hospital chosen was frequently that called *della Consolazione,* as it was the nearest. There was no assembling anywhere else, but each made his way there as he chose. There were some who nearly always went, and certain ones were invited by name by the Secretary on the preceding Sunday.[4]

[1]Arch. VI. 289.
[2]Arch. VIII. 117, XVI. 14.
[3]Arch. X. 37, XVII. 103.
[4]Arch. XVI. 51, 40, 16.

The invitations to the hospital are mentioned frequently in the minutes down to 1658 and were, no doubt, a regular feature of the Sunday meeting afterwards, notwithstanding the silence of the Secretaries, who are often much too brief for a historian's taste.

The most important of all the visits was that made during the week before the feast of the Assumption, when the whole Sodality was invited. This occasion is entered in the records down to 1688. In 1725, the invitation was repeated on each day of the triduum, but the members went to the hospital whenever they chose.[1]

This work of mercy seems to have died out by 1774 and so in that year it was ordered to be revived. In consequence, members were assigned for the visits and the invitations were printed.[2] The lists are on record for 1775-1805 and for 1806-1855.[3]

The lists were kept by the Secretary in accordance with the Rules of 1780; he appointed three for each Friday. The only Fridays excepted were feast days occurring. The visitors distributed the cakes provided by the Treasurer.[4] There had been four visitors in 1725.[5]

In 1676, the sick were given buns costing $24.00: 20 porcelain dishes were bought for the service. The ordinary expenditure was $24.00 a year. In 1690, sweetmeats and sugared biscuits were distributed. In 1725, each sick person received two Savoy sugared biscuits and four little buns. Sometimes, cooked pears, fresh prunes, &c., were brought. The utensils were kept in a dresser in the hospital. The Director and his Companion made the visits with the rest. On the vigil of the Assumption, the alms were more abundant: "A big sugared biscuit, four prunes, apples, a spoonful of liqueur with a nice flavor, two cooked pears, a spoonful of sugar, an almond and spice cake and four buns."[6]

The Caracci fund, which supported this beautiful work of charity, failed in the beginning of the 19th century for reasons explained elsewhere, but for two years the necessary money was

[1]Arch. XVII. 364.
[2]Arch. IV. 54, 58.
[3]Arch. XVIII. 254, 260.
[4]Arch XIV. 40.
[5]Arch. XVII. 362.
[6]Arch. II. 161, 189, XVII. 362, 364.

supplied by a benefactor. The fund was reconstituted in 1817, but was insufficient, as it was still in 1821 and Anthony Doria made up the difference.[1]

Volunteers to make the visits were called for in 1818.[2]

Prison Work

It was customary from the date of the Carocci foundation, registered elsewhere, to provide a special dinner for those detained in prison. The date was regularly, but not universally, within the octave of the Assumption. This corporal and spiritual work of mercy was faithfully kept up—barring years when outside events deprived the Sodality of the income from the fund—until the year 1853, when it was omitted for prudential reasons.

After that the record ceases, and as we shall see the fund was applied to other uses.[3]

As the most important part of this work was not the corporal refection but the spiritual support of the prisoners, the Rules of 1780 expressed the hope that the Director would go to the prison two days before the dinner to give notice and to dispose all for Confession; also that he would attend to having the Confessions heard in time.[4]

In 1780, the prisons which were favored were the New Prison and the Capitol Prison. But the latter was to have its dinner during the octave of Our Lady's Nativity. Arrangements were made in the Council meeting preceding.[5]

The dinner at the Capitol Prison was a part of the great Carpani foundation, and seems to date from the year 1693. Special mention of this dinner is less frequent in the minutes than the other, and there is ground for suspicion that the section of the Carpani will providing for it was forgotten in the course of time, the dinner being confused with that of the Carocci fund. In 1780, however, everything was in order, as we have seen. An investigation had been ordered in May of the preceding year.[6]

[1]Arch. IV. 325, 410, 424.
[2]Arch. IV. 415.
[3]Arch. V. 55.
[4]Arch. XIV. 39.
[5]Arch. XIV. 41, 42.
[6]Arch. IV. 137, 139.

The menu proposed is preserved for the year 1825. It is as follows: Boiled veal with potatoes and onions, meat soup, macaroni and toasted cheese. The cost per head was 6 cents. The calculation was made for 160 persons in the New Prison. 10 cents apiece was given to the keepers and 40 cents to the Priest who assisted. The prisoners must have looked on this meal as quite a feast, because the ordinary prison dinner was only soup and bread.[1]

The Dowry Work

One of the most useful works undertaken by the Sodality was that of providing dowries for needy and deserving girls to marry or to enter the convent. This work had an effect on the Sodality also, as will be seen.

Though as early as 1701, there was talk of a fund to promote the catechism work in the Gesù, nothing seems to have been done until 1865. On 23 March of this year, an excellent plan was adopted. $100.00 a year was set aside from the revenue, now able to stand the strain, and four girls were to be the recipients each of $25.00. The girls had to be over 15 years of age, living in Rome and certified to by their respective Pastors as poor, well behaved and well instructed in the Catholic doctrine. The right of naming these beneficiaries of the Sodality was conferred on the four members who would have attended two-thirds of all the Saturday meetings from the first Saturday after 11 November to the last before the Assumption. If there were more than four members who fulfilled this condition, four were to be chosen among them by lot. The assignment of the dowries was to take place within the octave of the Assumption.

The money was not given in cash, but in a certificate or check, which could only be cashed in case the recipient married or became a nun: the check lapsed if this condition were not fulfilled by the time the person reached the age of 40 years.[2]

In 1883, the number of dowries was increased to five.[3]

[1]Arch. XVII. 194.
[2]Arch. V. 85, XV. 93, 95, 87.
[3]Arch. V. 211.

The choice of members went on every year after 1865. In 1867, 14 had fulfilled the requirement of attendance: in no year, it seems, were there fewer than four.[1]

A report on the dowry fund made in 1870 stated that there were 11 creditors. From September, 1870, to 22 March, 1871, four dowries were paid. At the beginning of 1877, the dowry fund in bank—including unpaid dowries and the interest accruing—amounted to $458.62. On 20 January, 1880, there was money enough in the fund to pay the 22 outstanding dowries and nearly $400.00 over. Up to date, 60 dowries had been paid out.[2] In consequence of the splendid gift to Leo XIII on his sacerdotal jubilee in 1888, the dowry fund was merged in the common fund and no dowries were assigned for that year, the intention being to continue them from voluntary subscriptions the following year. In 1892, it seems, only two dowries were assigned, but on 31 December, 1900, the fund amounted to $248.00, being the sum held to cover outstanding checks.[3]

Several interesting cases occurred under the head of dowries. One year a dowry was paid to a person who entered a convent but was hindered by the government from making her profession, and another to a woman who became married when over 40 years age; in consequence of the scruple occasioned by the latter case, the age limit was raised to 45 years. In a third case, a dispensation was granted by the Council from the obligation of securing the Pastor's certificate about a Roman girl of good family in reduced circumstances and living elsewhere. In 1882 a dowry was granted even within the first year after marriage. In the following year, one of those chosen in August to assign a dowry died before doing so. The Council allowed the right to pass to his son in favor of the person whom his father had intended to name.[4]

Out of the dowry fund, it appears, an extraordinary assistance—not to be adduced, however, *in exemplum*—was granted in 1879 in the sum of $27.00 to a poor girl who petitioned it in a memorial sent to the Council.[5]

[1]Arch. V. 96.
[2]Arch. V. 169, 199.
[3]Arch. V. 221, XV. 204, 241, 251.
[4]Arch. V. 156, 208, 212, 213.
[5]Arch. V. 168.

Charity

There are a few instances on record when the Sodality gave aid to the neighbor outside of its regular charities. Thus on 2 January, 1599, it made a spiritual offering in favor of those just before hurried out of life by a flood. In 1886 or 1887, the Sodality seems to have given $100.00 to certain poor nuns, $40.00 being from a special collection and the rest from the common fund.[1]

This would be the proper place to describe the Blessed Sacrament Association, as this body managed the funds and controlled all the external and internal work of the Sodality where money was a necessity. But the Association took on other important functions as time went on, becoming merged in the Sodality Council, and for that reason it will be reserved for discussion under the head of the Council.

Living Benefactors

Those who contributed to the Sodality's expenses or provided the Oratory with furniture connected with its functions, were considered benefactors and a grateful memory of them was kept alive by a tablet containing their names, by prayers for them after death, as we shall see immediately, and during life by a formal recitation for them of the Seven Penitential Psalms generally in the month of December or January, followed on some occasions by the Litany. On these days, besides, every Priest member had to say a Mass and every non-Priest the beads for the living benefactors. In some years—we may mention 1666, 1668, 1677, 1690, 1702—these acts of gratitude appear to have been offered every month.[2]

Membership

In order to afford some idea of the attendance, it is necessary first to report what is found about the Sodality's membership.

[1]Arch. VI. 39, V. 168, 219.
[2]Arch. III. 6.

There were 50 members at the start, and 44 joined in the course of the year 1594.[1]

In November, 1595, it was voted to try and win back members who had been alienated from the Sodality. What the occasion of this motion was we have not been able to discover.[2]

A proposition was made on 14 June, 1603, but not adopted—but it was on 26 July—to omit from the list of members such as did not attend the meetings.[3] We have noted a good number of times when this rule was executed between 1612 and 1620.[4]

The Sodality sometimes sought to increase its membership.[5]

A new list of members was set up at the door in May, 1610, and included—at least it did three months later—none but members in attendance. The membership list was revised again in January, 1611. It was ordered made in Latin in December, 1620. The list was brought up to date at several other periods, for instance in April, 1754, September, 1782, December, 1856, January, 1877.[6]

Cardinal Members

After the Sovereign Pontiffs, not a few of whom were members of this Sodality, but after their election were, of course, no longer active, the most considerable names on the roll were those of the members of the Sacred College.

Four Cardinals were admitted to membership in the year 1594. Another entered in 1609, two in 1612, one in 1619 and three others in 1623.[7]

The Cardinal members are often mentioned as attending meetings, especially the special services in Lent, in Advent and on the eve of the Assumption, saying Mass in the Oratory and giving Communion, and even joining in the spiritual Conferences. They entered the Sodality's Jubilee and other processions, too, and came to funeral services.

In 1690, Cardinal Ottoboni even took over the office of Prefect and fulfilled its duties.[8]

[1]Arch. XIV. 12.
[2]Arch. I. 123.
[3]Arch. VI. 260.
[4]Arch. VII. 223, 286, 316, VIII. 17, 39, 77.
[5]Arch. VII. 265 (1613), VII. 292 (1614), VII. 316 (1614), VIII. 361 (1626), XIV. 21 (1780), V. 228 (1890).
[6]Arch. VII. 159, 173, 190, VIII. 84, III. 220, IV. 183, V. 59, 157.
[7]Arch. XIV. 12, VII. 103, 209, VIII. 6, 213.
[8]Arch. XI. 382, 384.

Attendance

The duty of attending the meetings was often impressed on the members. The Rules of 1601 and 1629 made special mention of it, and we read besides of exhortations on the subject.[1]

The sanction in the case of one who was absent after warning in 1595 was to be dropped from the roll, and that prescribed by the Rules of 1601 was the reading by the Secretary every Sunday of the list of those who had been absent, with or without leave.[2] In 1604, the penalty of expulsion was attached to non-attendance after warning.[3] The Rules of 1629 ordered the suffrages at death to be denied to delinquents.[4]

Unfortuntely, we are not in a position to relate with any kind of completeness what effect these regulations had in the various periods of the Sodality's history. Such scattered items as we could find in the archives can be set down briefly enough.

In 1594 the number present was 20 at the first Advent Friday meeting, but it rose to 50 on the last. Almost the entire Sodality was in attendance on the second anniversary of the Sodality's foundation, on Palm Sunday, 1595. In 1596, there were 70 in attendance on 14 January.[5] About 60 made the visit to the Seven Churches on 27 March, 1609, but over 100 on 25 April, 1610. Some 70 voted in the January elections of 1611. 57 members were present on 24 December, 1611. 62 voted on 23 December of the next year. In 1619, the Oratory could hardly hold all the members. There were about 100 at Communion on 15 August, 1655, 80 at a funeral service on 29 August, 1675, 74 or 75 in a procession on 13 December, 1701. At the Saturday evening meetings there were 50, 70 or even 80 present in 1725,[6], but the membership was low on 8 January, 1774.[7]

We are more fortunate further on in the Sodality's history. as we have the details of attendance for the years from 1865 to

[1]Arch. XVII. 24, XVI. 9, and Arch. VI. 365 (1605), VII. 184 (1610), VIII. 361 (1626).
[2]Arch. I. 132, XVII. 30.
[3]Arch. VI. 351.
[4]Arch. XVI. 7.
[5]Arch. I. 46, 62, 149.
[6]Arch. XVII. 349.
[7]Arch. VII. 105, 155, 189, 197, 243, X. 135, IX. 98, XI. 123, 560, IV. 54.

1894. The following table will give some idea of these reports.[1]

1865	1869	1875	1881	1886	1893
22 Apr.-24	16 Jan.-18	9 Jan.-19	29 Jan.-18	9 Jan.-21	7 Jan.-23
3 Jne.-24	6 Mar.-21	20 Feb.-18	19 Mar.-13	20 Feb.-22	8 Apr.-21
22 July-12	24 Apr.-16	15 May-16	30 Apr.-18	1 May-23	3 June-18
12 Aug.-12	12 June-20	24 July-14	25 June-15	10 July-22	5 Aug.-10
18 Nov.-14	7 Aug.-7	20 Nov.-19	13 Nov.-15	20 Nov.-24	25 Nov.-18
16 Dec.-19	11 Dec.-17	11 Dec.-17	24 Dec.-17	18 Dec.-28	10 Dec.-24

The vacation months broke the Sodality's life into school years. Taking the scholastic years, then, we have the following average attendance (omitting fractions) for various years of the period mentioned.

11 Nov., 1865-11 Aug., 1866—34 meetings, average attendance 18.
13 Nov., 1869- 6 Aug., 1870—31 meetings, average attendance 15.
13 Nov., 1875- 8 Aug., 1876—33 meetings, average attendance 17.
13 Nov., 1881- 5 Aug., 1882—34 meetings, average attendance 17.
13 Nov., 1886- 6 Aug., 1887—36 meetings, average attendance 23.
19 Nov., 1892- 5 Aug., 1893—33 meetings, average attendance 20.

On the lists from which these statistics have been made, there are 126 names in all, but we do not know how many members there were year for year.[2] In the single year 1865, however, the Sodality numbered among its members the reigning Pontiff Pius IX, 14 Cardinals, 26 Prelates and 194 Nobles, including Priests.[3] Of course, not all of these were active members or were supposed to attend regularly, but in any case the percentage of attendance was lamentably low.

The record of attendance was kept in 1601 by means of a tablet at the door: each one marked his own name as he came in, and the Janitor preserved the record.[4]

In 1613, the absent were frequently prayed for.[5]

The number present was increased whenever the Merchants' Sodality of the Nativity of Our Lady joined that of the Nobles for special functions. Thus the Merchants approached the Holy Table with the Nobles in the General Communion on the feast of the Assumption, a compliment returned by the latter on the Merchants' principal feast, that of the Nativity. We have mentioned elsewhere the practice at a certain period of giving over the Oratory to the Merchants on this feast. The two Sodalities received Communion together on many occasions. We have

[1]Arch. XVII. 291.
[2]Arch. XVIII. 291.
[3]Arch. XVIII. 280.
[4]Arch. XVII. 26, XVI. 31.
[5]Arch. X. 111.

remarked 25 instances down to 1614. After that, instances still occur, but less frequently, and we have not noticed any after 1620. In the early times, we find this fraternal association, in various years, at Christmas time, on the feast of the Purification, in May, at Pentecost and at Forty Hours.

The Sick

Visitors to the sick—called Infirmarians—are mentioned in the minutes as early as July, 1594, and it is evident from the Rules of 1601, 1629 and 1780 and the minutes at various points that the Sodality was not neglectful of its duty to its own in illness.[1]

Prayers were said on various occasions at the meeting for the Sodalists who were ill.[2]

Funeral

There is not much in the archives about any custom of attending the funeral of a Sodalist deceased. Indeed, the question seems not to have come up very forcibly until the year 1882, when an effort was made to establish the practice.[3]

Suffrages

The suffrages offered for the dead were of three kinds: the Office of the Dead recited at meetings, Mass, and the *De Profundis.*

Office of the Dead

The recitation of the Office of the Dead for a lately deceased member was a custom throughout the Sodality's history.

Besides, the Office was recited once a month for all the Sodality's dead together, and once a year also. Of these recitations we have spoken elsewhere. The former consisted of the reading of but one Nocturn from the Office; the latter included all three. The list of the dead to be prayed for was read beforehand.[4]

For the Office of the Dead on 5 November in 1594, the Oratory was draped in black.[5]

[1]Arch. I. 33, XVII. 21, XVI. 6, 12, XIV. 34.
[2]Arch. VII. 94 (1609), VII. 411 (1628), IX. 26 (1649), IX. 111 (1657), XI. 122 (1673).
[3]Arch. V. 209.
[4]Arch. VII. 12 (1606), VIII. 240 (1624), IX. 10 (1648).
[5]Arch. I. 42.

The Office was repeated on one occasion because the son of the deceased had been absent at the first recitation.[1]

The Director pronounced a eulogy in one instance, lauding "the good heart, piety, devotion, spirit of penance, contempt of self and self-denial" of the Marquis Theodulus Theodoli.[2]

Sodality Mass

Though not always expressly mentioned in the minutes, it seems that the Mass of the meeting at which the Office was said, at least for the anniversary in November and for an individual recently deceased, was offered up for the same intention as the Office. This is often said in so many words in the archives throughout.

In early days, at the November Mass a catafalque was set up and the absolution was given. This practice was abolished in 1624 as contrary to simplicity. In place of the catafalque, a pyramid surmounted by a skull was erected in the center of the Oratory in 1625.[3]

In 1687, a petition was addressed to the Holy See for a Privileged Altar for the Sodality's dead. This was granted and the Altar of St. Francis Xavier in the Church was designated.[4]

Other Suffrages

Besides the Mass offered in the name of the Sodality as a body, a Mass had to be said by each Priest member (on the day of death, if possible) and one had to be procured by each non-Priest in favor of each recently deceased member. The Rules of 1629 added the duty of applying to the newly deceased the Indulgences each could gain, besides the *De Profundis* or three *Our Fathers* and *Hail Marys* daily for a month.[5]

The last mentioned practice obtained in 1624 also, at least to the extent that the Psalm was recited after the Office.[6]

Connected with the topic of suffrages is the beautiful practice mentioned several times in the archives of saying a prayer at the meeting for the member who was next to die.[7]

[1]Arch. VII. 30 (1607). [2]Arch. VII. 412 (1615).
[3]Arch. I. 119 (1595), VIII. 275 (1624), VIII. 322 (1625).
[4]Arch. IV. 428.
[5]Arch. VI. 62 (1599), XVII. 21 (Rules of 1601), XVI. 6 (Rules of 1629).
[6]Arch. VIII. 251. [7]Arch. VI. 60 (1599), VI. 181 (1602).

Suffrages and Attendance

The Sodality refused the suffrages once to a member who had ceased attending. On the contrary, another who had seldom attended but because he was unable, was granted them. In a similar way, a member who had been away from Rome, though at first refused the suffrages, was permitted to have them on its appearing that he had kept up communication with the Sodality by letter.[1]

Deceased Benefactors

Deceased benefactors of the Sodality were specially remembered, as is recorded elsewhere, by the Office and Mass said at one of the meetings, generally during November. On this occasion, the list of such benefactors was read out and every Priest had to say a Mass and every non-Priest the beads for them. The record of the benefactors was ordered put in shape about the year 1627 and a list was posted up.[2]

On 15 September, 1630, a decree was made that the Office and Mass for a benefactor was to be said twice. There are many instances of this custom in the minutes.[3]

The expense connected with the Office and Mass is given in two places in the archives. In 1677, $18.27 was the total for five individuals: in 1682, it was $42.80, 97 pounds of candles coming to $25.34.[4]

Leave of Absence

When a member was about to leave Rome, he had to ask leave of the Sodality, according to Rule 12 of the Common Rules of 1587.[5] There are quite a good number of instances in the archives of obedience to this regulation and of excuses presented for not having fulfilled it.[6] Even one of the Cardinal members submitted to it in 1602,[7] and the Director, who was not meant

[1]Arch. VII. 460 (1615), VIII. 143 (1621), VIII. 25 (1619), VIII. 146 (1621).
[2]Arch. III. 39 (1627), IX. 93 (1655).
[3]Arch. XII. 117.
[4]Arch II. 162, 171.
[5]Mullan, *Documents*, n. 628.
[6]Arch. I. 108 (1595), VIII. 77 (1620), VIII. 144 (1621), &c.
[7]Arch. VI. 198.

to be included in the Rules, did the same on several occasions.[1]

Certificate of Membership

The Rules of 1601, 1629 and 1780 all prescribed that a certificate of membership should be given those leaving Rome for another place, and mention of the practice is found as late as 1894.[2]

A certificate was refused a member in 1616 who had entered the Sodality with a certificate from another Sodality.[3]

In later times, apparently, the certificate was given each new member on admission into the Sodality: at least such is the wording found at one place in the archives, under the year 1841.[4]

Letters From Absent Members

It was customary in the early days and was enacted into a rule in 1629 that absent members should write back to the Sodality. The Rules of 1629 required this every six months, under pain of being cancelled from the list of members, if it was neglected for two years: of course, a person delinquent in this way got no suffrages at death.

The reading of the letters from abroad took place just before the announcements. The replies were written by the Secretary in the Sodality's name.[5] The last time we have notice of letters from the absent is in 1657.[6]

Reading of the Rules

It was customary to read the Rules, at least in part, from time to time, especially when the elections came on. Instances occur in great number in the archives from 1594 to 1693.

Admission

The founders of the Sodality were considered to have been admitted without probation, but it was ordered on 2 February, 1594, that thereafter no one should be admitted without making his novitiate.[7]

[1]Arch. VI. 203 (1602), VI. 251 (1603).
[2]Arch. XVII. 97, XVI. 10, XIV. 26, XVI. 80
[3]Arch. VII. 470.
[4]Arch. XV. 35.
[5]Arch. XVI. 11, 7, 40.
[6]Arch. IX. 113.
[7]Arch. I. 14.

The ordinary probation in the earliest times lasted one month, but in 1601, three months, though two and even one was occasionally regarded as sufficient, and all through the Sodality's history applicants from other Sodalities were admitted without any probation at all: one in 1609 was received without probation because he was distinguished. According to the Rules of 1629, Prelates were always admitted without probation, though a decree of 1610 required a memorial even from them and informations about them.[1]

On deciding to apply for admission, the Candidate was required to send in a written petition or memorial. This practice is certified to by many passages, is mentioned in the Rules of 1601, in the minutes down to 1628, and was revived in 1877.[2]

Thereupon, an Instructor was named for each Candidate, if he received a favorable vote for approval after informations had been taken and his memorial had been read in public. This was the practice in the first two decades.[3]

The requirements for admission in the Rules of 1601 were that the Candidate should be over 20 years old, should not be a student of the Roman College, should have attended the Sodality at least one month and should be informed of his obligations as a Sodalist. The absent were not admitted, unless with express leave of Father General.[4]

The Rules of 1629 required also residence in Rome or at least the likelihood of the Candidate's living in the city for a year after his admission, and, of course, excluded all but Nobles. They fixed at least a three months' probation and prescribed a General Confession before reception to membership.[5]

In 1780, informations were still taken on applicants as to "life, nobility of birth and residence in Rome." The length of probation was not defined, and there seems to have been no

[1]Arch. XVII. 151, I. 9, XVI. 25, VII. 74 (1608), VII. 136 (1609), XVI. 26, VII. 142.
[2]Arch. I. 66 (1595), XVII. 50 (1601), VI. 366 (1605), VIII. 57 (1620), XII. 12 (1628), V. 157 (1877).
[3]Arch. I. 66, 143 (1595), XVII. 36 (Rules of 1601), VI. 139 (1601), VII. 142 (1610).
[4]Arch. XVII. 28, 50.
[5]Arch. XVI. 24.

formal admission to candidacy. At the end of the probation, a vote of the Council—secret if not unanimous—determined reception to membership.[1]

Exceptions to the general regulations were sometimes made. Thus a Canon, though hindered from attending always, was admitted in 1601. The age requirement was dispensed with a number of times, some of them by special permission of the Father General. The time of probation was shortened for a Candidate in 1602 and for a second the same year because of his devotion and other reasons. Once, in 1603, admission was granted the same day as the vote of acceptance, though usually it came the meeting after. There are a few cases of admission in absence.[2] The admission of a Candidate in 1868 was delayed until he should prove his nobility of birth.[3]

Sometimes admission was refused. A case occurred in 1595, when an applicant was rejected because he could not give his whole attention to the Sodality. Another in 1612 was denied admission because he seemed unable to attend on Saturdays; he was accepted, however, when he said he would come. In 1881, an admission was delayed because of non-attendance during candidacy.[4]

The Act of Consecration which was made by the Candidate on reception to membership, was renewed on the feasts of Our Lady.[5]

The Candidates had special seats assigned to them, but there was no distinction among the members in this regard, no more than in precedence in entering or leaving the Oratory. An exception, however, was made for Cardinals, Princes of the highest rank and Ambassadors. The Director, of course, and the Prefect, two Assistants and Secretary had special seats, but these were official. These principles are set down explicitly for the early years but were doubtless always in force.[6]

[1]Arch. XIV. 18.
[2]Arch. VI. 151, VI. 164 (1601), VII. 271 (1613), VIII. 41 (1619), XII. 176 (1631), XII. 571 (1645); VI. 182 (1602), VI. 216 (1602); VI. 290 (1603); VIII. 20 (1619), X. 136 (1619).
[3]Arch. V. 100, 102.
[4]Arch. I. 152, VII. 205, 206, V. 204.
[5]Arch. XIV. 36, 62 (1780), XVI. 125 (1780), XI. 329, 330, 334 (15 Aug., 8 Sept., and 8 Dec., 1688), XI. 349, 353 (8 Sept. and 8 Dec., 1689).
[6]Arch. I. 52 (1595), XVI. 10, 56 (1629).

Council

The Sodality Council originally included the Prefect and higher officers and the Consultors. Among the higher officers in this sense the Rules of 1601 included the Prefect, Assistants and Secretary.[1]

The Blessed Sacrament Association

A great change in the Council's functions resulted from the establishment of the Blessed Sacrament Association, which took place in the year 1611.

This Association was a means suggested or at least approved by Father General Aquaviva to obviate a difficulty on the score of the poverty proper to a Professed House of the Society of Jesus. Such Houses are forbidden in the Institute to have "any revenue, even applied to the sacristy expenses or the upkeep of the building." The same holds good of the Churches connected with these Houses. The reason is that the Professed are required to live on alms. It is, however, expressly allowed in the Institute to receive foundations in such establishments, provided the Society of Jesus acquires no legal right to them.

In order, then, as the earliest Rules of the Association say, that the Sodality might be able to meet the expenses of the Forty Hours devotion, a society was formed outside the Professed House in the Church of St. John Mercatello, to accept income-yielding legacies and to administer income-bearing funds given to the Sodality.[2]

However, to secure said moneys to the Sodality, the "twelve gentlemen and a Prelate" who composed the Association were to be elected by the Council of the Sodality, and they were to be taken and their places, when they died or resigned, were to be supplied from among the active members of the Sodality, always by the Sodality Council.[3]

The Prefect, Secretary and Treasurer of the Sodality were *ex officio* respectively Prelate and members of the Association, but the two latter were supernumerary, though they had a vote like the rest.[4]

[1]Arch. XVII. 29, 33, 40.
[2]Arch. III. 3.
[3]Arch. III. 3.
[4]Arch. III. 3.

The meetings were to take place in the Church of St. John Mercatello, or in the Prelate's house, or wherever he prescribed. They were to occur at least four times a year, and as often besides as there might be need. The Secretary was to keep a record of attendance and of decisions. The Treasurer was charged with the custody of the moneys, with collecting the revenue and with the book-keeping: his accounts were to be overhauled every year by a committee of the Association. He was to administer all the funds, under direction of the Association expressed in a two-thirds vote, the Prelate having a double vote. The quorum was seven, but there could be no meeting without the Prelate's presence or consent.[1]

$500.00 was set as the sum for the Forty Hours celebration every year.

When the founded property yielded enough for the expenses, no contribution was to be levied on the members of the Sodality.

Special attention was to be paid to gratitude to benefactors, living and dead.[2]

The Association could not change its rules, but could propose changes to the Director and Council of the Sodality.[3]

The date assigned as that of the foundation of the Association is 10 August, 1612.[4] This is probably the date of the Rules, for the Association existed already on 17 December, 1611, but was then new. A proposal adopted on the latter day—to admit into the Association two members from the Nativity Sodality with provision for benefactors from it on a par with those of the Assumption—is not mentioned in the Rules, nor afterwards: which makes it clear the plan was abandoned before the Rules were formed.

In the passage referred to, the Association is styled "of the Veneration of the Blessed Sacrament," but in the Rules "of the Veneration of the Blessed Sacrament and of the Assumption of Our Lady." Perhaps it was this that afterwards gave rise to the story that the Association had been a long-standing body which joined the Sodality on 10 August, 1612,[5] and led in 1779 to a search for a Brief of union—which, of course, was not found, as none is anywhere mentioned in the archives.[6]

[1]Arch. III. 4. [3]Arch III. 6. [5]Arch. VII. 195, XV. 26.
[2]Arch. III. 5. [4]Arch. XVII. 1. [6]Arch. IV. 130.

At a Council meeting held on 27 September, 1614, it was unanimously decided "seeing that it was possible that either the Sodality of the Assumption or the Blessed Sacrament Association, erected within it, might some time be dissolved, that each should make to the other a mutual gift of all its property, present and future."

This decree of the Council remained in abeyance for five years. On 7 December, 1619, after serious consideration, it was decided in Council that the act was unnecessary on the part of the Sodality, since the Association, as it depended on the Sodality, would become extinct if this did, but it was ordered that the Association should execute the deed of gift for the case of its extinction. In the Association meeting of 23 December, however, it was determined, after a long discussion, that the act was superfluous even on the Association's side, as it could not cease to exist as long as the Sodality continued and as neither of the bodies could be canonically visited except by the Jesuit General. This seems to have settled the matter for good.[1]

There is mention occasionally in the archives of the reading of the Association's Rules in its meetings and in those of the Sodality, and the appointment by the Council of new deputies to fill vacancies is frequently recorded, down to 1704. At some date between this and 1725 the Association became partly merged in the Council or vice versa, and election to it was no longer made by the Council but by the Prefect and Assistants, on nomination by the Director. Apparently, the "12 gentlemen and Prefect" were looked on as a separate body and elected the Treasurer, the Under-Treasurer and the two Syndics. The Treasurer still administered the funds, but under direction of the Association.

The process of fusion continued and the two bodies seem quite indistinguishable in 1745. In 1780, there was frankly but one body and the Association was simply called Council of the Sodality.[2]

Council Meetings

Down to the time when the Council ceased to hold meetings of its own, separate from those of the Association, it held them

[1]Arch. VII. 325, III. 17, VIII. 39.
[2]Arch. XVII. 380, III. 213, IV. 156.

generally speaking, immediately after the regular meeting of the Sodality, as is clear from many passages of the archives.

The Council met once a month, according to the Rules of 1601.[1]

The Rules of 1629 speak of two Councils, one composed of the Prefect and Assistants along with the Director, which managed all ordinary affairs, and the other consisting of the same, the Secretary and the Consultors, which dealt with matters of greater importance.

The first met every week on Saturday or Sunday: the second, every first Saturday of the month, immediately after the general meeting. At the meeting of the full Council, prayers were said, the officers spoke in order of importance and secrecy was required as to the proceedings, but decisions touching the whole Sodality were published at the next general meeting. Non-Council members were sometimes called in for advice when needed. One instance of this was on 23 August, 1651, when the question was discussed whether it would be well to allow the use of the Oratory to other Sodalities on days when it was not occupied by that of the Assumption.[2]

A smaller Council is mentioned in 1774 also, when a motion was unanimously passed to give the "particular meeting" of the Prefect, Treasurer, Syndics and Secretary the right "to make any decision thought timely," in order to secure more careful management and also in cases of some urgency.[3] This act conferred wider powers than did the Rules of 1629, as it included financial matters.

The meetings of the Association were to be held every three months, according to the Rules, and to take place, as was remarked above, in the Church of St. John Mercatello or in the house of the Prelate, or in some other place of his choice.[4]

Meetings in the Prelate's house are mentioned from time to time throughout the Sodality's history. The Church of St. John Mercatello is mentioned much less often. But the usual place, speaking in general, was a room near the Oratory, very likely always the Sacristy, and this from the earliest times re-

[1]Arch. XVII. 30.
[2]Arch. XVI. 12, 13, 38, IX. 51.
[3]Arch. IV. 56.
[4]Arch. III. 4.

corded down to 1844 and probably later. The Treasurer's house was chosen a number of times between 1768 and 1801, and the Vice-Secretary's once in 1844.[1]

Though at first the meetings of the Association are registered as held every three months, as the Rules prescribed, they grew more and more irregular as time went on, and naturally became less frequent. In 1650, there were only two, on 8 February and 6 October. After the year 1700 the number went down to one, held toward the end of the year. This practice seems to have continued ever after, with occasional extra meetings for special reasons, sometimes even at short intervals. From 18 February, 1617, the first meeting on record, down to 29 January, 1622, there were 27 meetings. From 21 September, 1627, to 8 February, 1650, there were 54 meetings. From the beginning of 1656 to that of 1700, there were 75. Not a few years, no meeting is on record, though the record may have been omitted through the Secretary's negligence. It is, perhaps, due to this that the reports of meetings are very often meagre and practically nil, unless we suppose that nothing was said and done.

The Association meetings occurred generally on some day other than Saturday or Sunday in the years down to 1797. From 1770 to 1797 Friday evening was the time: then Saturday evening took its place. This, of course, is speaking in general.

As to the Director's position in the Association, every one will have remarked that he was not thought of at all in the Rules. But in 1621 a decree of the body was passed that he should be always present, and that under pain of invalidity in the decisions taken. Notwithstanding this regulation, however, the Director seems to have had practically no say in the management of funds in those days, a condition of things which resulted later on—when the Association and the Council became merged—in his becoming little else than a servant of the body, in place of its head and Director.

The Rules of the Blessed Sacrament Association were approved by the Cardinal Vicar of Rome on 12 September, 1680, and a month later received a second approval by Brief from the Holy Father. What led to this petition on the Sodality's part we do not know, but there must have been some reason for apply-

[1]Arch. V. 11.

ing to the highest authority.[1] It is noteworthy that the document granted by the Cardinal Vicar subjects the Rules to his own jurisdiction, which would not have been true of Sodality Rules.

Sodality Consultation

A consultation of the entire Sodality was held from time to time in the early years, with the special feature, at least occasionally, that opinions might be handed in in writing.[2]

Secrecy

Secrecy was expected of the Assistants, Consultors, Secretary and even, in general, of all the members, under the Rules of 1601: in those of 1629, Council matters and the conduct of reconciliations were specified.[3]

Elections

The first election of officers of the Sodality took place on 8 December, 1593, a Prefect (called *Superior*), two Assistants, a Secretary and a Sacristan being chosen. The invocation of the Holy Ghost, the Litany of Our Lady and certain prayers preceded the election. All "with great humility and generosity accepted the charge placed upon them by the Holy Ghost and Our Lady." The election of the Consultors did not take place until 19 February. This again was preceded by the invocation of the Holy Ghost.[4]

There was a second election that year of the three highest officers on 29 June, in the afternoon. One of the Assistants was chosen by lot to remain in office, and a new one was chosen to replace the other. As the ex-Prefect was absent from the city, the ex-Assistant made the accusation of his defects in office, asked pardon of the Sodality and on his knees begged a penance of the Father Director. The act "very greatly edified all the members."

[1]Arch. XVII. 11, 12.
[2]Arch. I. 24 (May, 1594), VII. 43 (1607), VII. 253 (1613), VIII. 87 (1621).
[3]Arch. XVII. 28, 33, 35, 39, XVI. 14, 24.
[4]Arch. I. 2, 15.

The election of the six Consultors and the Secretary was made on 9 July, after the usual invocation of the Holy Ghost. The six elected were added to those chosen in February, making up the full number of 12 Consultors. The Sacristan and Janitor were chosen on 16 July. The ex-Sacristan and his successor, who had been Secretary, went on their knees and accused themselves of their negligences and begged pardon, which this time also produced "much edification."

On 17 July, the Council, Secretary, Sacristan and Janitor elected a Vice-Secretary, two Vice-Sacristans, two Vice-Janitors and two Visitors of the Sick.[1] The midsummer elections, however, were not really complete until 21 August, when an Assistant was elected to take the place of the one who was left over on 29 June, and the old Consultors were replaced by new ones.[2] At the beginning of October, a new Prefect was elected, as the one in office since the end of June had to leave Rome.[3]

The elections for the first half of the year 1595 were made on 31 December, 1594 (Prefect and one Assistant), 2 January, 1595 (six Consutors, Secretary, Sacristan, Treasurer, Janitor, elected by the Council), 2 February (six other Consultors), all the outgoing officers, it seems, making the accusation of themselves and receiving a penance.[4] The elections for the second term of six months were held on 9 July and in following meetings, in much the same way as in January.

On 6 June, 1598, the Council decided to render the elections more solemn, the way being left to the Director and the Prefect. On the 27th there was Mass, Litany, a sermon, the singing of the *Veni Creator,* the election of all three of the highest officers (the lay Assistant, however, not entering into office until 15 August), and the singing of the *Te Deum.* Next day the rest of the officers were elected.[5]

The Mass on the election morning was that of the Holy Ghost on several occasions.[6]

The minutes mention often that the Director, before the elections began, addressed the Sodality or Council on the import-

[1]Arch. I. 30, 32, 34.
[2]Arch. I. 38.
[3]Arch. I. 41.
[4]Arch. I. 48, 49, 55.
[5]Arch. I. 13.
[6]Arch. XII. 345 (Jan., 1636), XI. 302 (1687).

ance of the act and the kind of officers most necessary for the Sodality's good. A few times the outgoing Prefect spoke.[1]

The Rules on election were read regularly, it seems, down to 1658 and perhaps always.

The *Veni Creator* seems to have been a regular part of the proceedings, down at least to 1665, as also the *Te Deum* down to 1628.

Sometimes, probably always, the list of active members was read before the elections.[2]

Once there were secret nominations before the election.[3]

The Rules of 1601 prescribed that those elected should accept the office they were chosen to fill.[4]

The practice of the outgoing officers asking pardon and a penance for their faults is often mentioned in the minutes and that as late as 1658.

Another practice which is referred to frequently in the archives is that of accompanying the newly-elected Prefect and Assistants solemnly to their seats in the Oratory.

The Rule book was presented to the Prefect on some occasions, which are on record.[5]

There seems to have been generally a certain solemnity in the promulgation of the new officers. In January, 1623, the Secretary used the words: "To the greater glory of Jesus Christ and of Our Queen the Blessed Virgin Mary, His mother, and to the greater profit, honor and spiritual happiness of our Sodality and of us all, with the Divine direction and heavenly patronage."[6]

It is, of course, understood that these ceremonies had no place when the incumbents were simply confirmed in office. This, unfortunately, only too often happened.[7] Indeed, it seems that confirmation *viva voce* of all became the regular thing for the July elections. This finally did away with those elections entirely.

Prefect

The Prefect was regularly an ecclesiastic, but there were exceptions.[8]

[1]Arch. VIII. 282 (Jan., 1625), VIII. 358 (July, 1626).
[2]Arch. VI. 263 (July, 1603), VII. 188 (Jan., 1611).
[3]Arch. VIII. 136 (1621). [4]Arch. XVII. 20.
[5]Arch. VIII. 308 (July, 1625), VIII. 438, 477 (Jan., July, 1628).
[6]Arch. VIII. 199.
[7]As many as seven times between July, 1668, and July, 1700.
[8]Arch. XIV. 12 (1622, 1669).

The Sodality, on certain occasions, made a mistake in its choice of persons to occupy its first post. There was something of the kind in the early part of 1628, when the one elected objected strenuously and finally had to be allowed to resign. Not long after, the Prefect often failed to attend meetings. A Prefect in 1872 offered to resign, but was refused. He insisted, however, and ended by actually giving up his office.[1]

There was a discussion in December, 1821, whether the Prefect's office should be a perpetual one.[2]

Secretary

The Secretary's books were ordered overhauled in 1620, at the end of his term, and again in July, 1621, when it is recorded as done. Another order in the latter year required that his books should be left in the Oratory, though he was afterwards allowed to keep his minutes at home.[3]

The Secretary's office included the duties usually connected with the same. He was expected to be prompt and regular in attendance, orderly and careful not to divulge the Sodality's or Council's secrets. Besides the minutes, he had charge of the register of members and wrote the Sodality's letters. To these duties, set forth in the Rules of 1601 and 1629, those of 1780 added as the Secretary's chief function that of a master of ceremonies at the meetings.[4]

Instructors of Candidates

The Rules of 1601 utilized the Consultors as Instructors of Candidates, each of the latter being assigned one on his petitioning admission.

In 1629 the Instructors were generally Assistants.[5] They had complete charge of their Candidates, and were expected to give them the necessary instruction, even on their ordinary Christian duties. In the proceedings prior to reception to membership and in the ceremonies of this act, they were supposed to direct their every movement.[6]

[1]Arch. VII. 399, 473, V. 117, 120.
[2]Arch. IV. 433.
[3]Arch. VIII. 83, 120, 121, 131, 132, 140.
[4]Arch. XVII. 39, XVI. 15, XIV. 25.
[5]Arch. XVII. 35, XVI. 14.
[6]Arch. XVI. 18, 26.

Sacristan

The Sacristans, in the early days, seem to have been assisted by a Jesuit lay brother: one of these who died in 1649 was given the suffrages.

After the Suppression of the Society of Jesus, we read a good deal of non-member Sacristans. In 1774, the incumbent of that office was assigned $10.00 for his expenses, being told he must ask for more if he needed it. Some months later, it was proposed to give him $50.00 a year.

In 1814, a Jesuit lay brother was again appointed.

The salary paid from 1774 to 1814 varied: it is recorded as reduced in 1780 to $20.00 a year. Gratuities are mentioned at various points—$2.00 is the sum on three occasions (1874-1879).[1]

Librarian

The establishment of a library was proposed as early as 1646, and one was actually in existence before 1774, as a catalogue was asked for that year and finished before its end.

In 1780, the library is said to be "well provided with all the Sodality can want in ascetic, moral, scriptural and patristic books, all in good order, with an alphabetical index." Books could be taken out only by members of the Sodality.[2]

In January, 1794, the book-cases were forced and books were stolen. Yet six months later no one was found missing.

From 1789 on, a Librarian appears on the list of officers, In 1851, he had an assistant.

In 1851, $100.00 was appropriated to acquire a library against bad books.[3]

Indulgences

We may gather up here, at the end of the section on the Rules, what we find about Indulgences granted the Sodality.

The Sodality of Nobles, being aggregated to the Prima Primaria Sodality, enjoyed, of course, participation in its Indulgences. Of these we need not speak here.

[1]Arch. IX. 23, IV. 56, 61, 388, 159, V. 142, 161, 166. The Sacristan in question was a Jesuit lay brother.
[2]Arch. XIV. 32.
[3]Arch. X. 346, IV. 72, 74, 269, 274, V. 40.

The following Indulgences were bestowed on the Sodality of Nobles in particular:

Mention will be made elsewhere of the grant of Clement VIII on 17 February, 1594, of the plenary Indulgence which any of the faithful could gain by attending the Sodality Forty Hours, four times a year. The conditions were: Confession, Communion, prayer for an hour for the intentions of the Holy Father. Seven years and seven quarantines were granted for briefer prayers.[1] These Indulgences ceased at the Jubilee year of 1600.

In 1724, Benedict XIII granted *viva voce* in perpetuity seven years and seven quarantines for attendance on single evening of the Retreat: a plenary Indulgence for attendance on all. The same Pope granted the same partial Indulgence for attending the Saturday Litany and *example* or brief discourse, chiefly narrative, on Our Lady, and the same for each evening of the triduum before 15 August. He also imparted a plenary Indulgence once a month on any Sunday for Communion in the Oratory.[2]

The following year—during which, as a Jubilee year, all but Jubilee Indulgences would be suspended—the Sodality's petition for the continuance of its Indulgences was granted.[3]

At the Suppression of the Society of Jesus, doubt was entertained whether the Indulgences could any longer be gained. It was settled by a confirmation of all the Sodality's Indulgences in 1774.[4] The terms of this concession were general, and so it is hard to see what was meant by a confirmation of "all our Indulgences," reported in 1791 obtained for seven years.[5]

The year 1790 brought the Sodality another Indulgence available for seven years, namely, a plenary Indulgence for Confession, Communion, and a visit to the Oratory on the Sunday after the feast of B. Gregory Barbarigo (18 June). This Indulgence could be gained by even non-members, but only men or boys.[6]

The Sodality Altar was declared a Privileged Altar in 1801 in favor of the Sodalists and of the Sodality's benefactors.[7]

[1] Arch. I. 17.
[2] Arch. XVII. 217, 361, 374, 375.
[3] Arch. XVII. 218.
[4] Arch. IV. 69, XVII. 222.
[5] Arch. IV. 246.
[6] Arch. XVII. 222.
[7] Arch. XIII. 142.

The reason for seeking this Indult was that the Oratory used was not that of the Assumption Sodality—which would have enjoyed the Privileged Altar in virtue of the general Indult. Besides, this last does not include benefactors, unless they are members.[1]

Pius VII, in 1887, made several grants to the Sodality. One was an Indulgence of 200 days every time the Sodalists recited the Litany of Our Lady in the Oratory: this was applicable to the Holy Souls. Another was an Indulgence of seven years and as many quarantines for a visit made by any of the faithful to the Oratory on any feast of Our Lady. The grant was for seven years.[2]

Other Indults were granted for special occasions as follows:

In 1780, The Ordinary of Rome assigned Sunday within the octave of Corpus Christi for a plenary Indulgence, and approved the Director's conferring of a Plenary Indulgence on the sick Sodalists he visited. The Indult was granted for five years and was renewed in 1790 and 1797.[3] The first of these concessions seems to refer to no. 2 of the Summary of Indulgences of 1776, which required the Ordinary's leave to gain the Indulgence on a day to be chosen when the Sodality had no secondary Patron, since that of the Nobles had none. The other is in execution of no. 9 of the same Summary.[4]

On 25 March, 1847, Pius IX, not being able to be present in person and give Holy Communion at the close of the annual Retreat, granted a plenary Indulgence to all who received in the Oratory that day.[5]

We read at one place of the Archives that the Indulgences of the *Secret Devotion* were communicated to the Sodality. This is the only mention of the institution, which seems to have been—or to have been projected to be—one of those private associations which existed in many Sodalities and were composed of the more fervent. We say projected to be, because there is nothing to show that the body really existed and there is no indication of the source of the extremely abundant Indulgences said to be communicated from it to the Sodality of the Assumption.[6]

[1] MULLAN, *Documents*, No. 1171.
[2] Arch. XVII. 216, 219.
[3] Arch. XVII. 221.
[4] MULLAN, *Documents*, no. 1146, 1154.
[5] Arch. V. 23.
[6] Arch. XIV. 271.

CHAPTER II

FINANCES

The chief single item in the archives of this Sodality is that of finances. In view of the expenditure necessary every year for the Forty Hours Exposition, this is not wonderful. It will therefore not seem strange if more attention is bestowed on the subject here than would be necessary in another Sodality.

The sources of income in the Sodality of Nobles were legacies or gifts and contributions.

Legacies and Gifts

The first of these we have noted in the archives is a legacy of $100.00 left by Gregory Subattari or Subattario. Admitted into the Sodality on 21 September, 1594, he filled several offices at various times and died on Christmas Day in the year 1601. 12 Masses wese ordered said for him and he was accorded a funeral in the Oratory as a particular benefactor. The Office of the Dead, however, for some unexplained reason, was not said for him until 23 August, 1603.[1]

This legacy had no condition annexed. Indeed, a condition such as was attached to many subsequent donations would not have been accepted. The poverty imposed by St. Ignatius on the Jesuit Professed Houses forbade, as we noted above, their having "any revenue for sacristy expenses or repairs," and any "perpetual alms," "with a right at law to exact their payment."[2] As the property of a Sodality in a Jesuit Church or House belonged to the Society of Jesus,[3] the possession of founded alms was no less forbidden to the Sodality than to the Society. It was this reason which led to the establishment of the Blessed Sacrament Association.

The next donation avoided the difficulty just mentioned by the donor's legally imposing on himself the obligation of paying to the Sodality every year the sum of $12.00 toward the expenses

[1]Arch. VI. 172, 277, I. 40, XVII. 327.
[2]Const. VI. 2. [3]Mullan, *Documents,* n. 1119.

of the Forty Hours at Carnival time. This was Horace Petroni or Petronio, and the date was 9 December, 1611. The yearly donation proving too much of a burden and being uncertain after his death, Petroni, in 1630, begged the Sodality to accept $200.00 and free him from the yearly payment. The offer was accepted the same day. The money was invested, but yielded only $5.96 net in 1698.[1] The Sodality meant here was not the body itself, but the Blessed Sacrament Association instituted in 1611 to receive and administer the Sodality funds.

Horace Petroni was one of the founders of the Sodality[2] and of the Blessed Sacrament Association.[3] After filling many of the offices, especially that of Treasurer, he died in 1643, the *De Profundis* being said for him on 15 August of that year, and the Office a second time as a benefactor on 12 September.[4] On 21 January, 1612, the seven Penitential Psalms and the Litany were said for him as a living benefactor, he being the only one to date.[5]

The Blessed Sacrament Association just mentioned was founded, as we have seen, in 1611.[6]

The first legacy which came under its jurisdiction was one made by Cardinal Demetrius Piatti, consisting of his library, sold by his brother on 11 December, 1613, for $1,100 to Mons. Alexius Cesarini. After considerable delay in the payment of the sum by Mons. Cesarini to the Association, a half was delivered in cash on 19 December, 1620. This was promptly ordered to be invested in bonds. The remainder did not come in until after a still longer delay and after many efforts and even some threats had been employed. Payment had been begun by 19 September, 1635, and was to be completed by the year 1640. Let us hope it was and that the interest on the debt was paid up in full when the final receipt was given. The income from this fund was to be expended on the Forty Hours exposition and in 1698 amounted to $32.78 net.[7]

[1]Arch. XIII. 85, 300, III. 45, 46.
[2]Arch. XVIII. 170.
[3]Arch. III. 2.
[4]Arch. XII. 517, 519.
[5]Arch. VII. 202.
[6]Above, page 64.
[7]Arch. XIII. 86, III. 16, 23, 33, 36, 43, 52, 61, XIII. 300.

On 20 October, 1613, a gift of $50.00 from Marius Piccolomini was announced.[1]

The following year, a bond for $100.00 bearing 6 per cent. interest was left to the Sodality by Archdeacon Ardicinus Biandra. After a time, the collection of the interest got difficult and all payment ceased in 1618 on a technicality. After several futile attempts to get its rights, the Association, on 25 January, 1634, agreed to accept a half of the interest in arrears for the 15 years elapsed without payment and make an alms of the rest to the debtors.[2]

The same year, Julius Frascherio bound himself to pay the Sodality $5.00 a year, but in 1617 he redeemed this perpetual obligation by paying down $100.00.[3]

A perpetual obligation of the same kind had been taken upon himself previously the same year by John Baptist Nazari, namely, to pay the Sodality every year $5.00 toward the expenses of the Forty Hours at Carnival time. The yearly payments went on regularly until 30 November, 1623, when he turned over to the Sodality a credit of $247.50 due him from one Peter Como, meaning the lump sum to take the place of the yearly $5.00. But out of this generous gift it had not been possible to collect more than $50.00 by 17 December, 1627, "notwithstanding all efforts." On Como's failure to pay, Nazari, it appears, resumed his yearly payments.[4] Nazari was Treasurer of the Sodality from 28 June, 1614, to 5 January, 1620.[5]

The next gift belongs to May, 1617, when James Visconti made a donation of $105.00. The money was invested.[6]

The Joseph Bonaccorsi legacy in August, 1618, of a bond yielding $2.95 a year net, was made without obligations attached. His will said: " I beg every one of the members to forgive me if I departed from the path of good example marked out for me by their singular piety." Toward the end of the century, the bond was still yielding the same interest.[7]

Another legacy of the kind was that of Denis Castellacci or Castellucci, who in 1619 left $500.00 to the Sodality. Later on, the bonds yielded $11.80 a year.[8]

[1]Arch. VII. 281. [2]Arch. XIII. 85, XVII. 251, III. 51.
[3]Arch. VII. 33, III. 8, VIII. 9, XVII. 327. His name is given as Gaspar in one of these passages.
[4]Arch. XIII. 86, X. 177, 154, 159, 198, III. 31, 37, 39.
[5]Book of Officers. [7]Arch. XIII. 66, XVII. 124.
[6]Arch. III. 9. [8]Arch. XVII. 117, XIII. 58.

$100.00 came in June, 1619, from John Vittorio de Rossi, and another $100.00 in July, 1620, from the will of Alexander Ravenna. The net revenue from each was $2.95.[1]

The Blessed Sacrament Association was not always successful in collecting legacies left in wills. Thus in 1622 one Pappinius Alvaro left an order to his sons to pay the Sodality $125.00. Efforts to secure payment proved unavailing and the Association appears to have finally thrown up the proceedings in the year 1629.[2]

One of the richest gifts made to the Sodality was that of Mons. Charles Ludovisi in May, 1622. It included a silver Crucifix for the altar with six silver candlesticks, a basin and ewer of silver, a silver dish for the cruets, a silver gilt chalice and paten, a silver bell, a chasuble of silver thread with a similar stole and maniple, an alb and amice of hand-made lace, a silk cincture, a corporal, a missal, etc.

The following year (15 July, 1623) the Cardinal Bishop of Porto, Francis Mary Delmonte, turned over to the Sodality an office under the Pontifical government worth $1,000.00 a year, the salary to be employed for the Forty Hours Exposition and certain other good works. Leave for this act was obtained from the Holy Father on 1 June, 1623.[3]

A legacy was made to the Sodality toward the end of 1626 which has quite a history connected with it, and which we shall present in some detail, to give some idea of what the administration of property meant for the Blessed Sacrament Association.

At the end of September or in the first days of October of this year,[4] Stephen Margani left the Sodality his heir, to succeed on the death of his wife, Julia Guelfi, and in case his nephew, Onuphrius Margani, should die without issue. The estate included a house in Piazza Margana. In 1650, the Secretary was instructed to try and get the wife to declare the estate, in order to avoid trouble later on. She seems to have done so early in 1651, but doubt attached to a vineyard at Albano, whether it belonged to the estate or not.[5] In lieu of its certain sights and its

[1]Arch. III. 14, XIII. 60, XVII. 117.
[2]Arch. III. 34-44.
[3]Arch. XVII. 212, 216.
[4]Arch. VIII. 373.
[5]Arch. III. 96.

probable right to the vineyard, the Sodality agreed in 1659 to accept $1,000.00 to be paid on Onuphrius' death, and $25.00 down.[1] The death of Onuphrius occurred before 14 December, 1662. In the following July, the question came up of certain stipulations made by Stephen Margani in his will and touching Masses, etc., mention of which had been omitted in the compromise.[2] The question was settled in a formal document dated 27 December, 1665.[3]

In 1680 and 1681, several attempts were made to sell the house in Piazza Margana, and it was finally sold in the latter year at auction, the Sodality buying it in. In July, 1682, a certain society was reported to have taken steps at law to cancel the sale unless an option on the house were given to it, and the creditors of Julia Guelfi's heir also entered protest, as the price received was beyond what the heir had owed the Sodality by his compromise, the house having gone up in value from $420.00 to $2,000.00. The matter was taken to court and on 20 January, 1863, it was decided the Sodality had a right to only $420.00. $500.00, which seems to have been the remainder after the law charges had been paid, was therefore set aside for the creditors.[4]

The Margani fund, accordingly, consisted of a certain amount of cash, and the house, now the Sodality's psoperty by purchase.

The house was not a pure and simple source of income: there were expenses and some lawsuits connected with it.

Under the head of expenses we may mention repairs in 1682 costing $18.30, in 1663, $13.60, in 1690, $40.80. Between 1683 and 1691 the expenses made a total of $275.51.[5] Repairs in 1779 came to about $65.00. The chimney had to be attended to in 1783 at an expense of $8.50. In 1791, alterations in the third floor cost $140.00, and no less than $490.16½ in 1855. Other repairs are mentioned, but the sum expended is not specified.[6]

Of lawsuits about the house the following may be instanced. A tenant named Galluzzi was brought to court in 1769 and quit the premises without paying up: however, his son paid $5.00

[1]Arch. III. 103.
[2]Arch. III. 107.
[3]Arch. III. 110.
[4]Arch. III. 133, 141, 143, XIII. 88.
[5]Arch. II. 172, 173, 174, 175, 177, 179, 180, 182, 188, 189, 190, 191.
[6]Arch. IV. 155, 195, 247, V. 53, 56.

toward the $26.67 due in July, 1771.[1] In July, 1782, another tenant named Becchetti, was in arrears to the extent of $33.19. He also absconded when pressed, and the poor fellow was not prosecuted, as he was "miserable;" but the law fees amounted to $5.00.[2] Generally speaking, perhaps taught by sad experience, the Association relied on threats or had recourse to persuasion rather than invoke the aid of the law, and it appears to have been not seldom left in the lurch.

The house seems never to have been rented in its entirety to a single tenant, and as items concerning it are only fragments here and there, it is not easy to say what the total rental was, except in a few cases.

In 1728, the house consisted of two apartments, three stables and a shoemaker's shop: income of all, $153.00 a year.[3]

A partial tenant in 1769 was supposed to pay $40.00 a year.[4] The stables were rented for $45.00 a year in 1790,[5] one of them having brought in $15.00 a year from the Muti family, who held it for 130 years.[6] The third floor had been rented for $60.00 a year: in 1791, it was to be divided into two apartments, each at $36.00 a year.[7]

In 1800, the house brought in $163.00 a year.[8]

The rent of the stable was fixed at $30.00 a year in December, 1845.[9] This must mean only two of the three, as we find the two bringing in $30.00 in 1850.[10] In January, 1851, the third floor was rented for $120.00.[11] It was raised to $240.00 when the alterations were made in 1855.[12]

The Association had the usual experience of proprietors of houses, but it is consoling to find that it was not too rigorous in dealing with tenants: perhaps it was a little too easy-going in some cases, as is natural when property is not in any sense personal and loss does not touch the individual, but a body. We shall report a few cases, some of them not wanting in a comical element when read of so long after the event.

A partial tenant in 1769 was $34.21½ in arrears, and was ordered to give up the place. Another in the same year owed

[1]Arch. IV. 25, 28, 39.
[2]Arch. IV. 180, 192.
[3]Arch. XIII. 265.
[4]Arch. IV. 23.
[5]Arch. IV. 243.
[6]Arch. IV. 240, 248.
[7]Arch. IV. 427.
[8]Arch. XV. 37.
[9]Arch. V. 18.
[10]Arch. V. 36.
[11]Arch. V. 38.
[12]Arch. V. 56.

$63.33½. Means to secure this money were discussed on 23 August.[1] He was finally, as we noted above, brought to court. Nevertheless, in 1770, he owed $31.67 and only $3.00 was paid in 1771. The following year an attempt was made to sequestrate in the Sodality's favor bills owed to him by his customers: he was a tailor.[2] Whether this expedient succeeded, we do not know.

In December, 1774, a man named Conti owed $64.00 for rent; he was ordered put under pressure.[3]

A certain Priest tenant, after the troublous times of the French occupation of Rome, was $42.31 in arrears in January, 1804, and was ordered to be proceeded against at law. He began to pay up by July, 1805.[4]

There was more trouble with a lawyer tenant who was $52.83 in arrears in January, 1809. The Association gave him notice that they would not accept promises from him in place of cash. The threat did not seem to move the man, for he was $83.52½ in arrears at the beginning of the following year. He kept on failing to meet his obligations, and finally, in December, 1810, the Bursar was requested "to try and induce" the man to leave, "even advancing him the money necessary for moving," reserving the Sodality's legal rights for a better time. But he did not leave, and the arrears in July, 1811, were $107.88½. However, he was "poor and honest" and was not molested. In December, 1813, he and the Priest were still on the premises and still insolvent, or at least not paying the rent. In January, 1815, the Priest asked a lowering of the rent. On beginning to pay his present rent and part of the arrears, a lower rate was considered, and no doubt granted. In July, 1816, he had to be ordered to take down a stage which he had erected in his apartment, as there was danger of fire. This is the last detail of his history we have found in the archives. The last of the lawyer's is that he owed $151.00 in May, 1815, and that he was $176.64½ in arrrears when he promised to seek other quarters in July.[5]

In 1844, the Association's lawyer was ordered to send a notice to one Valentine Morganti, a tenant, "to shake him up

[1]Arch. IV. 22, 23.
[2]Arch. IV. 25, 33, 37, 40.
[3]Arch. IV. 72.
[4]Arch. IV. 336, 337, 340.
[5]Arch. IV. 357, 364, 372, 374, 382, 392, 394, 401.

from his proneness to delay." The man tried to beg off his arrears in December, 1846, and to be allowed a lower rental. And he actually was let off $9.00, with a word of admonition. The word seems to have failed of its effect, as we find his shop occupied by another in 1849.[1]

In November, 1853, the third floor tenant failed to pay his rent, was brought to trial and condemned—and absconded. The tenant's wife thereupon begged to be let off the debt, but was refused.[2]

Besides the difficulty of collecting the rent, there was sometimes that of dishonesty in artisans employed. Indeed, of this there was probably a good deal, as it was hard to say which individual of the Association was responsible for preventing it. Dishonesty was the reason why, when repairs became necessary in 1776, the official charged with having them made was bidden to see that no more was done by the workmen than was ordered.[3] Another instance was discovered in January, 1792, when the Sodality's agent was found to have ordered repairs costing nearly $200.00, without any authorization. No wonder he was indignantly deprived of his post.[4]

The Association's troubles over the house in Piazza Margana were terminated finally by the sale of the place. No doubt, one reason of its willingness to sell was the fact that in 1852 it was learned the house was not as strong as had been thought. An offer of $8,160.00 was accepted in July, 1860. The leave of the Holy See was obtained and the sale was effected.[5]

Before leaving this subject, we may remark that at one time (December, 1787) leave was asked to put up a tablet in the house commemorating the fact that it had once served as a dwelling for St. Ignatius and St. Francis Xavier. The Association first asked proof of the fact.[6]

During the year 1627, the Sodality fell heir to two other legacies and came into possession of a gift. The legacies amounted to $100.00 each and were left by Alphonsus Putignani

[1]Arch. V. 14, 22, 31.
[2]Arch. V. 52, 53.
[3]Arch. IV. 96, 97.
[4]Arch. IV. 254.
[5]Arch. V. 46, 66, XV. 167.
[6]Arch. IV. 223.

and Mons. Matthew Buratti.[1] The gift was two bonds assigned to the Sodality by Father Henry Ardinghelli at or before the beginning of the year, but apparently with reservation of the interest during his life. The interest, however, was also turned over to the Sodality in April, 1627.[2]

On 28 May and again on 18 June, 1628, John Francis Palazzolo's name was ordered inscribed on the list of benefactors. His gift of $200.00 was executed on 15 April, 1628, and the document was secured by the Sodality on 25 June, 1629. The interest on the sum was to come to the Sodality after his death, but be reserved to him during life.

On 9 June, 1639, he offered $140.00 in cash instead of the other sum with the life reservation, and the offer was accepted. Palazzolo died, apparently in January, 1645; the Office of the Dead was recited for him on the 21st of that month and a second time as benefactor, on 13 May.[3]

In the year 1629, Cardinal Peter Valieri left the Sodality three bonds, which yielded in 1703 $7.51 a year, with the stipulation that an anniversary Mass should be said for him in St. Mark's, the Church where he was buried, and on the day of his death, 4 April, every year in perpetuity. The Office was said for the Cardinal on 21 April, 1629. Just before the first anniversary came around, namely on 30 March, 1630, Father General agreed to the Sodality's undertaking the obligation, but desired that the Mass should not be said in the Oratory, so as not to burden the members too much.[4]

The Mass could not always be said on 4 April, as the rubrics did not allow: thus in 1632, it was transferred to 3 April; in 1638, to 27 March.[5]

The stipend was not always the same. The first years (1630-1642), it was $3.00. In 1643 and 1644, it was $1.80, $1.50 in 1656, $2.00 in 1666, $2.40 in 1689, but in 1657 and generally, down as late as 1783, it was $2.10.[6]

[1]Arch. XIII. 52, XVIII. 149, VIII. 398, X. 221, III. 39.
[2]Arch. II. 37, X. 218.
[3]Arch. XIII. 57, 86, VII. 357, 360, III. 39, 43, 57, X. 340, XII. 562.
[4]Arch. XIII. 87, 14, XVII. 106, XII. 37, III. 44.
[5]Arch. XII. 202, II. 90.
[6]Arch. II. 50, 56, 62, 85, 111; 115, 119; 129; 143; 188; 131, 144, 149, 159, 170, 180, 267, XV. 4, IV. 97, 192.

The place chosen was St. Mark's, which besides being the place chosen by the Cardinal, was very convenient to the Gesù, but two years (1643, 1644) St. Francis di Ripa was selected for the function. The Oratory was once named (1642) and each Priest was expected to say a Mass on the day and each non-Priest the beads for the benefactor, but the service seems not to have taken place in the Oratory, but in St. Mark's.[1]

There was a legacy of $25.00 made about this time by Vincent Rastilli. Steps were taken in March, 1630, to secure it: we do not know with what result.[2]

Another legacy, this time $100.00, seems never to have reached the Sodality, that namely made by Anthony Firmino or Firmini early in 1629. On investigation it was found that he had left nothing in Rome, but that all his property had been carried into France.[3]

In the same yeas 1629, Julius Caesar Bottifango gave the Sodality a bond, but reserved the interest to himself during life.[4] Mass and the Office of the Dead were recited for him on 14 September, 1630. He was the first for whom the Office was said a second time as benefactor.[5]

There is no explanation in the archives how it happened that the $100.00 left to the Sodality by Rev. John Andrew Sebregondi or Sebrecondio was not received until January, 1633, when the Office of the Dead was said for him on 9 November, 1630.[6]

On 20 November, 1632, John Vittorio de Rossi assigned to the Sodality the income from an office on the Capitol. It remained in the hands of another until de Rossi's death. This must have occurred in the early part of November, 1647, as Mass and the Office of the Dead were said for him on the 16th, the Office being repeated as for a benefactor on 11 January, 1648.[7] There was some legal difficulty in de Rossi's transfer of the office to the other and after de Rossi's death the city seized it for other purposes. A compromise was finally made, the Association agreeing, on 29 December, 1648, to sell its rights for the sum of $140.00. This seems not to have had its effect, and lawsuit followed law-

[1]Arch. III. 68, II. 115, 119, III. 64, II. 111.
[2]Arch. X. 249, III. 43.
[3]Arch. III. 41, 42.
[4]Arch. II. 47, XVIII. 127.
[5]Arch. XII. 116.
[6]Arch. II. 64, XVII. 327, XII. 122.
[7]Arch. XII. 640, IX. 2.

suit about the matter, until in 1705 the Sodality ceased contending.[1] The legacy was unearthed again in 1797 by a newly appointed archivist, but without known result.[2] In the general list of benefactors in the archives, though de Rossi is set down as a benefactor, it is on account of the $100.00 given in 1619.[3]

Archbishop Attilius Amaltei was more successful in having his legacy attain its purpose, namely, helping toward the expenses of the Forty Hours. At his death in 1633, he left a bond to the Sodality which yielded $2.56 a year.[4]

In the same year, Vincent Muti left a bond yielding $2.98 a year, with the obligation of an anniversary Mass for him in the Gesù.[5]

Another $100.00 was left to the Sodality by Peter Fernandez in 1634, apparently without any specification of its use.[6]

Four years now passed before another legacy came.[7]

In 1638 or 39 Count Ranuccio della Corbara ordered his heirs to pay $100.00 to the Sodality. They tried to excuse themselves from paying by alleging that they had had debts of their father's to meet beyond their expectation, etc., but the money was ordered collected nevertheless in August, 1642.[8]

The Office of the Dead was said on 6 November, 1638, and again as for a benefactor on 21 May, 1639, for Prince Lawrence Altieri. His title of benefactor was derived from a legacy of three bonds yielding $12.00 a year. One-third was to go to the Sacristy of the Gesù, one-third to the Professed House and one-third to the Sodality, apparently for the Forty Hours. The bequest was formally accepted on 13 January, 1639. The bonds seem to have increased in value, for we find two-thirds of the interest set down as 13.50 in 16.39, 1644, 1658 and as late as 1698. This, however, may have been an error, as in 1743, the third paid to the Sacristy was only the original $4.00.[9]

[1]Arch. XIII. 87, II. 188, 190, III. 315, 186. [2]Arch. IV. 291.
[3]Arch. XVIII. 128. [4]Arch. XIII. 60, 301, 307.
[5]Arch. XVII. 122, XII. 262, XVIII. 127.
[6]Arch. III. 51.
[7]The legacy of Hortensius Zeffiro, who died in November, 1637, was so involved that the Sodality let the $100.00 go in August, 1642 (Arch. III. 66, XII. 389).
[8]Arch. XVIII. 128, III. 56, 57, 66, II. 113.
[9]Arch. XII. 407, 416, XVII. 109, 125, XIII. 85, 30, 296, III. 56, II. 96, 119, 132, 147, XV. 3.

Two members left legacies to the Sodality in the year 1640: Camillus Curzi, Curti or de Curti, a bond for $100.00 yielding in 1698 $2.98½ a year, to be spent on the Forty Hours, and Alphonsus Carandini, two bonds, yielding $8.26, also for the Forty Hours. In some unexplained way, the latter fund seems to have passed into the possession of the Sacristy of the Gesù in or before the seventies of the 18th century.[1]

Most of the funds left for definite purposes so far named were to be applied to the Forty Hours celebration. Lawrence Buzi or Buzzi, on the contrary, wished to provide the candles for Candlemas Day and the palms for Palm Sunday, and to cover these items of expense gave the Sodality on 10 October, 1643, an investment worth $178.00 at 6 per cent. interest. The total interest received in 1698 seems to have been $8.75, but in 1703 it had diminished to $4.81, where it remained in 1779. This sum was insufficient to pay for candles and palms for all and so in the last mentioned year the Sodality determined to present them to a few only. In 1780, the decision was changed so that all were to receive palms, but candles were to be presented to a few. In 1875, the net income from this source was only $2.30, and in virtue of a rescript granted by the Sacred Visitation on 10 March, 1863, it was assigned to the Forty Hours.[2]

We may now mention three legacies, a $100.00 bond left by Jerome Lampugnani in 1644, yielding $2.45 interest for the Forty Hours, two bonds from Monsignor Jerome Schinchinelli, left at the Sodality's disposition, and three bonds left by Monsignor Angelo Damasceno for the Forty Hours, with $8.85 interest. The Office of the Dead was recited for Lampugnani on 21 February, 1643, for Schinchinelli on 11 November, 1645, and for Damasceno on 14 January, 1645.[3]

The Julius Caesar Bandini bequest made in his will, which was probated on 23 December, 1644, was of more consequence. It consisted of an annuity of $200.00 payable by his heirs for the Forty Hours. The burden, however, was found to be too heavy for the estate and so a compromise was agreed on in June, 1646, the Sodality receiving a chaplaincy worth $200.00 a year. The

[1]Arch. XVII. 121, 112, XIII. 14, 301, 307, 15, XV. 157.
[2]Arch. XVII. 107, XIII. 17, 82, 87, 18, 298, IV. 143, 155, XV. 169.
[3]Arch. XVII. 112, 122, XIII. 301, XII. 504; III. 71, XII. 576; XIII. 15, 301, III. 83, XII. 550.

actual income from this source in 1703 was only $74.63.[1]

Cardinal Octavian Raggi in 1645 left the Sodality $300.00 to purchase a lamp. The one ordered cost much more and was going to be sent back, when a member of the Cardinal's household made up the difference.[2]

Many of the legacies left to the Sodality from this down to 1711 present no special feature, and may be recorded without comment. The following were legacies of $100.00 or a bond:

Martin Tondi, 1645.[3]
Luke Tugillo, 1647.[4]
Laelius Barisani, 1649.[5]
George dei Cavalieri, 1649.[6]
Vincent Urigo, 1650.[7]
Amadorus Amadori, 1651.[8]
Hippolytus Amici, 1651.[9]
Peter and Francis de Signoribus, 1652.[10]
Fabius Segneri, 1654.[11]
Francis Stampa, 1664.[12]
Laelius Stampa, 1665.[13]
Marcellus Durazzi, 1667.[14]
Mark Anthony S. Biagio, 1679.[15]
Anthony Capelli, 1689 (?).[16]
Julius Caesar Langales (?), 1698 (?).[17]
Horace Foschi, 1705.[18]
Francis Anthony Fornari, 1711.[19]

Julius Nobili Vitelleschi in 1676 left a bond to the Sodality, but it was never paid in.[20].

Of the above gifts and bequests, the majority were absolute, without obligations or assignment to any special work, but those of Putignani, Peter and Francis de Signoribus, Laelius Stampa, Capelli and Langales, were for the Forty Hours. The sum left by Tugillo was taken along with $40.00 bequeathed to the Sodality by Jerome Ramati to pay for four silver vases.[21]

[1]Arch. XIII. 18. [2]Arch. XII. 570.
[3]Arch. III. 79, 83, XII. 561, XVII. 328. [4]Arch. III. 80.
[5]Arch. XIII. 62. [6]Arch. XVII. 112, IX. 27. [7]Arch. III. 92.
[8]Arch. XIII. 20. [9]Arch. XVII. 124, IX. 45. [10]Arch. XIII. 26.
[11]Arch. XVII. 112, 329, IX. 85. [12]Arch. XIII. 90, IX. 264.
[13]Arch. XIII. 24, IX. 300. [14]Arch. II. 144.
[15]Arch. XIII. 65, XVII. 330, XVIII. 53. [16]Arch. XIII. 301, 306.
[17]Arch. XIII. 306. [18]Arch. III. 187, XVII. 330.
[19]Arch. XVII. 112, 125, XIII. 63.
[20]Arch. III. 174. [21]Arch. III. 80.

Apparently in the year 1656, a legacy of $50.00 came to the Sodality from Bartholomew Cataneo. He was a member of the Merchants' Sodality and it was at first thought he meant to leave the money to his own Sodality, but the words of his will were clear.[1] This is not the only instance of financial aid coming from non-members.

Three bonds yielding $10.85½ in 1703, were left to the Sodality by Jerome Vivaldi in his will probated 10 March, 1657. The interest was to go toward the expenses of the Forty Hours. There was some delay in paying up this money, but it was all in by 7 April, 1659.[2]

Julius Mandosi in 1657 left the Sodality a capital sum—apparently $168.00—yielding $4.20 a year, to be spent on the Forty Hours and the medals distributed on the morning of 15 August. These bore the inscription: "Jesus and Mary, I give you my heart and my soul." They were of brass and cost $2.00 at the time. In 1743, the medals were still distributed to all who went to Holy Communion. In 1774, the medal was changed, so as to have the Assumption on one face, with *Congregatio Nobilium Urbis* under Our Lady's feet, and the Blessed Sacrament on the other, with *Jesus and Mary, I give you my heart and my soul* in Italian.[3] In 1783, the interest was still $4.20, and the medals—800 in three years—were still distributed. In 1797, the Council ordered that only those who received Communion should be given the medals. After the French troubles, the fund still existed in 1808, but had not been applied for ten years according to the terms of the will, but on the Forty Hours. This money was left by Julius Prosper Mandosi's order in a will probated in 1654.[4]

Rev. Crispoldo Soffia, in the year 1670, left the Sodality a bequest of a bond, accepted on 10 September, with the obligation of a Mass every month in perpetuity at the privileged Altar of the Gesù. The yearly interest came to a few cents less than $3.00. In 1703, after the 12 Mass stipends of 10 cents each were subtracted, there remained $1.55 for the Sodality. Record occurs frequently of the payment of the stipends. On 24 April, 1819, the income from this fund being only $1.44, the Holy Father reduced

[1]Arch. III. 99, XVII. 131. [2]Arch. XIII. 21, XVII. 122, III. 105.
[3]Arch. IV. 67.
[4]Arch. XIII. 22, 80, 81, 158, XVII. 122, 309, XV. 3, 11, IV. 291.

the obligation to 4 Masses, assigning the remainder to the Forty Hours.[1]

Four years later, Bishop Augustine Marliano gave a bond and a half to the Sodality.[2]

Before proceeding to the six great benefactions affecting the two centuries from 1675 on, we may insert in this place a notice of four of lesser moment.

On 26 March, 1689, Rev. Count Alphonsus Ferrari left four bonds to the Sodality bearing, in 1698, a net interest of $11.92. The bequest had connected with it the obligation of nine low Masses and a sung Mass with his anniversary every year in the Gesù. It appears that this fund, by sentence of the court, was sequestrated in 1704 in favor of the heirs. An attempt to secure other funds from the estate was given up as useless in 1711.[3]

$100.00 left to the Sodality in January, 1701, by Gregory Carducci, Bishop of Sulmona, appears to have been paid in by July, 1703. It was without obligations and in 1759 and 1808 yielded $2.50 a year.[4]

Rev. Curtis Philip Muti, in 1703, left the Sodality a chasuble and $100.00, with the obligation of an anniversary for him in perpetuity.[5]

The following year Mark Anthony Palma left two bonds to the Sodality, with the obligation of an anniversary and some Masses for him yearly.[6]

We now come to a series of important bequests, several of which not only served to pay the expenses of certain acts of mercy, but also kept the Sodality to their practice.

The first is the Caracci fund so frequently mentioned in the archives. This consisted of six bonds left, apparently in 1675, by Bishop Perseus Caracci with the obligation of paying $9.00 a year to the Prefect of the Gesù for an anniversary service on the day of his death every year; 12 bonds with the obligation of giving every year to the Director of the *Bona Mors* Sodality $15.00 for candles to be used at the anniversary Mass for members in November; $24.00 for cakes for the sick in the hospital to be given

[1]Arch. XVII. 105, 127, XIII. 24, III. 117, II. 160, 167, 190.
[2]Arch. XIII. 91, XI. 103, XVII. 329.
[3]Arch. XVII. 301, XIII. 300, III. 182, 183, 189, 192, 194.
[4]Arch. XVII. 125, 316, XI. 546, XIII. 63.
[5]Arch. XIII. 81, 182, XVII, 110, II. 579. [6]Arch. III. 182.

them every Friday of the year, and the rest for the Forty Hours; and three whose interest was to pay for a dinner to be given the prisoners of the New Prison "on the day when they shall have gone to Holy Communion and the Sodalists go there to serve them."

The 12 bonds in 1675 yielded $48.00 a year, but depreciated with time. At one period the three sets of bonds yielded $70.03 a year. In 1703 the six bonds yielded $15.45, the twelve $32.86. In 1825, the three bonds yielded only $4.00.

In 1677, $12.00 was ordered paid for the dinner. In 1698, the income from the fund was divided up as follows: Candles for the November anniversary, $17.88; Prefect of the Gesù, $9.00; dinner, $8.49; *Bona Mors,* $15.00; hospital, $24.00; Forty Hours, $8.88—total, $83.70.

In 1779, as the yield of the Caracci funds was not equal to the burdens imposed by the donor, it was proposed to petition a reduction of them. This seems not to have been done. On the contrary, in 1794, the deficit was made up by private contribution, each member giving $2.00.

In 1808, an investigation showed that the total income of the three funds was only $71.14, and even this was reduced to $16.33 by the sequestration of the funds. The terms of the will had not been executed for ten years and the Sodality had used for the Forty Hours the $117.35 accruing.

Leave was asked of the Holy See in 1824 and was granted to fuse the dinner fund with another of the same kind.

In 1825, a sanation was asked and obtained to set right the non-fulfillment of the provision in favor of the *Bona Mors* Sodality.

In 1829 the dinner was suspended, until a large enough sum should be collected to go on. Three years later, the Holy See allowed the dinner to be given only every three years, beginning with 1833. In 1858, the petition was made and apparently granted to employ the arrears of the funds in paying for the repairs in the Oratory and after that for the orphans made by the cholera. In 1860 there was another commutation, mentioned under the Carpani fund. The next year, the $5.00 yearly income was ordered to be expended for as many Masses as could be had for it, and $81.46, which had accumulated, was to go for the new

cases in the Sacristy, but with the obligation of having 12 Masses said for Bishop Caracci.[1]

The second of the six great foundations is that of Flaminius Pichi, "an old and active member and a great benefactor in life and at his death." He left the Sodality in his will a silver antependium worth more than $1,000.00 and in 1680 he gave it 30 bonds yielding at one time $90.00 a year. Out of this the Sodality was to have 100 Masses said for him and a Mass daily at the Privileged Altar of the Gesù, along with an anniversary on the day of his death. At the last, which had to be attended by the Sodality, candles were to be distributed, paid for out of the fund. The Priest to say the daily Mass was to be chosen by the Prefect.

Of the $90.00 income just mentioned, $36.40 went for the daily Masses, $10.00 for the 100 Masses, $4.20 for the anniversary, $12.00 for the candles, $4.20 was given to the Sacristy and $28.40 was left for the Forty Hours.

In 1705, the abuse of providing more candles and more expensive ones than Pichi had willed was ordered corrected, and directions were given to pay the Sacristy $4.00 out of the Sodality money for the expenses of the anniversary. In 1750, we find these expenses in detail: Choir-master, 60 cents, five singers, $2.00, Celebrant, 30 cents, Deacon and Sub-Deacon, 30 cents each, Master of Ceremonies, 20 cents, decorator, 30 cents, orphans, 20 cents, messenger to carry the invitations, 20 cents, porter to carry the candles, 5 cents—total, $4.45.

It was noted in 1787 that the Pichi Masses had not been said at the Privileged Altar, but at that of St. Francis Xavier, where the donor was buried. A sanation was procured and the latter Altar was declared privileged for those Masses.

There are a number of instances in the archives of the income devoted to founded Masses being assigned by the Sodality to impecunious clerics, to serve them, until otherwise provided, as a means of support and hence in lieu of a patrimony. One of these instances occurs in 1789 in the case of the Pichi daily Mass.

The Pichi fund, like the rest, decreased in value as time went on, and most of all after the French robberies in Rome early in the 19th century. Besides, the stipend given for a Mass in-

[1]Arch. XI. 122, XIII. 27, 39, 79, 156, 161, XVII. 88, 93, 123, 128, 188, 209, 226, 309, II. 159, 162, IV. 273, 284, V. 64, 69.

creased. For these reasons, in 1808, it was determined to have as many low Masses celebrated under the fund as the income at the time would allow at 15 cents a Mass. The anniversary, too, had to be reduced in 1818.[1]

The next fund we have to mention was the $2,000.00 left by Margaret Giani in 1683. It yielded $70.00 a year in 1689, of which $45.40 was to be paid for the choirmaster and musicians employed in the Gesù on feast days, and $25.00 every five years for a chalice to belong to the Sodality. On 23 December, 1686, the Bursar was appointed attorney to administer the fund for the Sodality.

Apparently, the chalice money was never expended according to the terms of the will, as there was no need of new chalices. In consequence, a sanation was got in 1763, but the Sodality—which had employed the money for other purposes—had to pay $13.00. A further indult on the same matter, granted in 1770, allowed the saying of a Mass for Margaret Giani in the Oratory every Sunday to take the place of the obligation touching the chalices. In 1773, it was ordered that the 50 Masses should be listed among the obligations of the Sodality.

In 1808, the Giani fund yielded only $42.00 a year, and for ten years back the interest had not been employed according to the will, but for the Forty Hours. A sanation was got in 1825.

The Giani fund was still in the Sodality's hands in 1874.[2]

The fourth great foundation was that of Rev. Marquis Joseph Carpani. By his will probated on 21 June, 1693, he left the Sodality his universal heir, with the obligation of paying his two nieces $120.00 a year during their life. After their death, this sum was to constitute a chaplaincy for a daily Mass. On 23 June, 1693, two of the Sodalists were named with powers of attorney to administer the estate. In 1698, the fund consisted of 110 bonds, yielding $328.60 a year.[3]

The full list of obligations was as follows: As many as 590 Masses were to be said for him within three days after his funeral, besides 30 Gregorian Masses. $500.00 was to be spent on 20 chalices for as many churches. A large number of perpetual Masses were provided for at Loretto and in other churches. A

[1]Arch. XIII. 76, 82, 88, 125, XI. 372, 385, III. 184, XVII. 265, IV. 239, 355, 413.

[2]Arch. XIII. 45, 79, 157, 296, III. 149, 230, IV. 43, XVII. 124, 155, 310, V. 140.

[3]Arch. XIII. 76, 300, III. 160.

requiem Mass was to be said for him on the anniversary of his death or as soon as could be, and another on the first Saturday after his anniversary, followed by the entire Office of the Dead with the Absolution, each member present receiving a four ounce candle, and a half ounce candle to hold lighted during the Office. 30 requiem Masses were to be said for him on 21 June each year or on the first unimpeded day and 30 others within the octave of All Souls' Day, 15 for him and 15 for the Sodalists deceased. $8.00 a year was to be given for a dinner to the prisoners in the Capitol Prison in the month of September. After the death of his two nieces—the second died on 14 February, 1746—two Masses—requiem, on special days—were to be said by secular Priests every day in the Gesù, the first for him, the second one day for his relatives, the other for the souls in Purgatory, $8.00 a year being assigned to the Sacristy for the expense connected with the Masses.[1]

Father Carpani left to the lawyer Charles Cartari, one of the two executors, a certain legacy of silver. Cartari turned this also over to the Sodality. Four silver vases with his name and arms on them were made from the gift.[2]

In 1698, of the $328.60 mentioned above as the income from this splendid donation, $120.00 went to the nieces, $36.22 for the daily Mass, $1.00 to the Sacristy, $6.10 for the 61 Masses, $4.00 for the dinner, an unmentioned sum for the candles and the rest for the Forty Hours.[3]

A custom sprang up of putting two torches on Father Carpani's tomb in the Gesù. This was ordered stopped in 1705, as not prescribed in the will.[4]

The distribution of candles at the anniversary Mass was omitted down to 1738. Then the Sodality petitioned a sanation of the Holy See. It was granted in 1740, but with a condition binding the Sodality to make good the omission in a certain way.[5]

One of the foundations of a daily Mass was for a number of years assigned impecunious clerics as a patrimony required for Ordination; in 1756, however, with the express understanding that it was given only for the saying of the Masses and that the Sodality was not obliged to support the cleric in case of sickness.[6]

[1]Arch. XIII. 47, 76, 78, 81, 155, 194, XVII. 90, 211, XV. 3.
[2]Arch. III. 161. [3]Arch. XIII. 300. [4]Arch. III. 184. [5]Arch. XIII. 191
[6]Arch. III. 215 (1751), 222 (1755), 224 (1756), 225 (1759), IV. 35 and XIII. 177 (1771), 95 (1776), 118 (1778), 190 (1783), 227 (1788).

The dinner provision was not fulfilled for many years before 1779 and it was considered seriously at the time how to make up the deficiency. What was finally done we do not know.[1]

For ten years after the French occupation of Rome and seizure of public funds, the Sodality did not carry out the Carpani will at all. In 1817, to be sure, the anniversaries were resumed, but not the dinner in the prison. The following year, the entire yield was only $158.37. This being insufficient, a reduction of the burdens along with a sanation for the past was petitioned and partly granted. In 1824, the Holy See allowed the arrears of this fund and the Caracci fund to be used to found a supplementary sum to make up the deficit. The dinner was suspended in 1829, in order to accumulate enough money to go on. This was followed in 1832 by permission from the Holy See to give the dinner only every three years.

In 1858, the Sodality proposed to ask leave to apply the income of the two funds for six years to the support of the poor orphans made by the cholera. This seems not to have been permitted, but in November, 1860, twelve Masses being said out of the money accumulated for Carpani and twelve for Caracci, the remainder was allowed to go for repairs to the Oratory, and for the future the entire yield of the two capitals—$13.25 in all—was to go to the *Bona Mors* devotions in the Oratory, provided the members gave the Indulgences gained in them to the two founders.[2]

The annual net income of the Carpani fund for the dinner was only $6.50 in March, 1875, the last time mention is made of it.[3]

Another great foundation was that Cardinal Galeazzo Marescotti made in the year 1711. He gave the Sodality 35 bonds, with a net income of $103.25. Out of this sum a chaplain named by his heirs was to say Mass daily for his intention at the Privileged Altar of the Gesù, receiving $6.00 a month. If the capital ever depreciated, the chaplain was to get less, down to 12 cents a Mass. Besides, $15.00 a year was to go to the Sacristy of the Gesù for an anniversary for him, and on All Souls' Day four four-pound candles were to burn over the family sepulchre. The residue of the income was to be at the Sodality's disposition.[4]

[1]Arch. IV. 144.
[2]Arch. XVII. 36, 205, 226, IV. 407, XIII. 161, 166, 173, V. 64, 69.
[3]Arch. XV. 168. [4]Arch. XIII. 48, 77, 156, XVII. 92, 125.

In 1715, the Cardinal himself obtained of the Holy Father an Indult allowing the daily Mass to be said at any altar in the Gesù, the altar in that case being privileged.[1]

The Sodality had to go to law on one occasion about the chaplaincy. This was in 1765, and the Sodality won out.[2]

In 1818, the yearly interest was as low as $49.35, leaving only $18.00 for the chaplaincy. Hence a reduction of the Masses had to be obtained: the new arrangement was that as many should be said as could be for $18.00. It was discovered in 1826 that none of the chaplaincy Masses had been said since 1818. A sanation was got, commuting all into seven Masses, but all was to be in order in the future.[3]

To supply for the deficit in the founded Masses, James Bolognetti out of his own pocket paid 20 cents a Mass for two Masses said on every day of obligation. We have the record of these Masses for the years 1741-43, and the generous act continued, apparently, until Bolognetti's death in 1775.[4]

The last donation we have to record was made by Charles Doria in the year 1856. It was $60.00 a year for the Forty Hours. Doria had contracted certain debts for the Sodality without authorization. These were repudiated by the Sodality, which then proceeded to vote an anniversary for him and a tablet commemorating his benefaction. The money was secured by a mortgage in 1864. The Italian government seized the Sodality's claim in 1890, but, thanks to a compromise made to the advantage of another legatee, the Sodality got $660.00 in compensation in 1901.[5]

A foundation which in no way benefited the Sodality and was simply a burden was that of two chaplaincies *in perpetuum* established by Princess Laura Katharine Altieri in 1707. The chaplains were to be named by the heirs and were to get $60.00 apiece and $15.00 a year was assigned for the Gesù Sacristy expenses. The Sodality accepted this trust out of gratitude to the Altieri family, its old benefactors, but on condition of not being bound to anything in case the capital should in any way perish or depreciate. The chaplaincies and the Sacristy payment were

[1]Arch. XVII. 263.
[2]Arch. IV. 68.
[3]Arch. XVII. 260, 259.
[4]Arch. XV. 58, XVII. 134, IV. 86.
[5]Arch. V. 59, 61, 81, XV. 256.

SECOND PANEL

TABLET OF THE RESTORATION OF THE SOCIETY OF JESUS
EPISTLE SIDE OF THE CHAPEL

transferred elsewhere in the twenties of the 18th century by Prince James Altieri.[1]

When a similar bequest was proposed by a lady of consequence in 1873, the Council was wary enough not to consider the proposal without full details, and there is no further mention of the matter.[2]

As a kind of epilogue to these pages on the foundations committed to the Sodality's care may be mentioned a case of conscience proposed to the Sacred Penitentiary at Rome, and answered on 11 April, 1892, to the effect that when funds left by benefactors have been seized by violence, the body in whose charge they were is not obliged to continue fulfilling the conditions of the foundations.[3]

Contributions

The second source of financial means to carry on the Sodality's works was contributions by the members. These were limited to extraordinary occasions and were not periodic except under exceptional circumstances to be set forth immediately. When the Blessed Sacrament Association, in 1612, became, generally speaking, responsible for the financial side, an appeal for regular help from the members was unnecessary and not expected.

We shall mention now a few cases of contributions from members.

On 6 June, 1598, a regular contribution of 10 cents a head at every General Communion was inaugurated "to help the Sacristans." This custom was abrogated on 22 February, 1614.[4]

Under date of 17 January, 1599, what was evidently an extra contribution for the Forty Hours is mentioned. The same of 17 January, 1604, 8 January, 1612, of 1615, and also of 1620 and 1621. In the year following, a list of contributors and their donations was kept in a book set aside to record the extraordinary contributions.[5]

In 1622, the contributions for the Forty Hours came from 129 members and amounted to $266.60. The largest single contributions were $12.00 from two, $10.00 from three, $8.60, $8.20. For the Canonization of St. Ignatius Loyola and St. Francis

[1]Arch. III. 190, XVII. 263, XIII. 266.
[2]Arch. V. 129. [3]Arch XV. 212. [4]Arch. VI. 11, VII. 298.
[5]Arch. VI. 59, 305, VII. 200, 396, VIII. 46, 90, XVI. 128.

Xavier in March of the same year, $152.55 was contributed by 59 members. Two gave $12.00 each, two $10.00 each. For the Forty Hours in 1626, 81 contributed $211.45, three giving $12.00 each and two $10.00 each. For new benches in 1628, $74.90 was received. The Forty Hours collection in 1635 brought in $167.05. The largest gifts were $12.00 (from one) and $10.00 (from three). In 1646, there were 37 contributors: total $130.90. Two gave $15.00 each, one $10.00. The Forty Hours contribution in 1663 reached $64.00 from 14 members, the largest gift being $12.00, the next $9.30. In 1668, it was still less, only $58.60 from 10 members. The Forty Hours collections from 1622 to 1644 inclusive reached the total of $4,848.79. The largest contribution on record was that of 1625, $583.65.[1]

There are a number of instances of contributions sent from a distance. Jerome Bartholomei is worthy of special mention. On 30 December, 1635, he sent his "usual $10.00" and another gift from him is on record in 1640.[2]

In the general confusion in finances due to the intrusion of the French into the Holy Father's affairs, it became necessary in 1800 to make a collection among the Nobles of Rome, members or not, to re-establish the Forty Hours fund. Seven members were told off for the purpose.[3] The Sodality was forced in 1810 to impose on the members a yearly tax of $3.00.[4] From this and the Piazza Margana house in 1812 $325.12 was received; in 1813 the tax brought in $124.70 and in 1815 $132.00.[5] An appeal to the Cardinals for help toward the Forty Hours expenses was resolved on in 1815. In April, 1817, the Papal government began to pay two-fifths of the interest on its bonds, and thus in April, 1820, the tax on the members could be discontinued.[6]

A special collection made among the members in 1826 to reconstruct the scene of the Forty Hours brought in $180.37. The only single contribution mentioned is that of $25.00 from the Duke of Lucca.[7]

In 1845, it was customary to take up a collection for the Forty Hours. That for the celebration of 1846 brought in $103.57,

[1]Arch. XVI. 127, 148, 156, 175, 205, 194, 143.
[2]Arch. X. 301, 320.
[3]Arch. IV. 308.
[4]Arch. IV. 370.
[5]Arch. IV. 379, 382, 395.
[6]Arch. IV. 390, 405, 422.
[7]Arch. XVII. 240.

which was considered a good sum. The preceding year, $161.43 had been realized.[1]

The alms box was suppressed in 1862, as the finances were in a sufficiently good state.[2]

But new events brought new necessities and in 1890, a collection had to be ordered by the Council. We do not know what the result was.[3]

Investments

To give some idea of the Blessed Sacrament Association's activity in managing its investments, we may set down in this place a few details we have picked up here and there in the archives. A complete study is impossible, as the records generally afford only hints and those at intervals.

The Association invested in two ways, namely, in government bonds and in private concerns, mostly religious bodies.

Government bonds formed the safest security and generally yielded 3 per cent. interest, as our readers will have remarked above: when the income indicated is less, it is usually due to the expense incurred in collecting.

In the history of a number of funds invested in government bonds, when these fell due it was necessary to buy others. We have noticed that this almost always meant a loss, as the new bonds were bought above par.[4]

Of loans to private corporations, we may take the following as examples:

On 17 March, 1638, $2,500.00 was loaned to the Roman College at 4¾ per cent. In November of the following year, the interest was lowered to 4½ per cent. $200.00 more was loaned to the same corporation at 4 per cent. on 14 January, 1657. Two years later, the same rate was granted on the other sum. The rate was again lowered to 3¾ per cent. on 27 December, 1665. The College was, it seems, still unsatisfied and toward the end of 1666, paid back the whole of its loan, now amounting to $3,850.00.[5]

The Roman Seminary also had a loan ($400.00) from the Sodality. As it threatened to pay it back, the rate of interest

[1]Arch. V. 12, 21, 16. [2]Arch. V. 75. [3]Arch. V. 228.
[4]For instance, Arch. XIII. 13. [5]Arch. III. 54, 59, 105, 110, 120, II. 89.

was made less than 5 per cent. on it in June, 1638. In 1639, it did pay the money, and the Novitiate of the Society of Jesus took up the loan at 4½ per cent. When the Novitiate returned the money in 1664, it was invested in bonds.[1]

The rate of interest on a loan of $2,000.00 held by the Fathers of the Pious Schools was reduced in October, 1751, from 3 per cent. to 2 4-5 per cent. This was still further reduced in 1754 to 2 3-5 per cent. Even so, financial embarrassment rendered it impossible for the good Fathers to keep the interest paid up to date and in March, 1766, they were 11 months in arrears. They owed $61.87½ in July, 1805.[2]

The Sodality loaned money on several occasions to private individuals. Cardinal Orsini may be taken as an example. In 1753, the rate of 3 per cent. on $2,700.00 in his hands was lowered to 2 7-10 per cent. When he offered to pay back one-half of the sum in April, 1765, in bonds, the bonds were refused and cash was demanded, as a better investment was offered: the Archconfraternity of the Annunciation took up the loan in July at 3 per cent. Cardinal Orsini paid back the other half of his loan in July, 1770, and the money was this time invested in bonds.[3]

After a second spoliation by the French Government, the only source of revenue left the Sodality in December, 1810, was the house in Piazza Margana. We have told elsewhere the story of the Sodality's struggles to put its financial status on something like the old basis. The crippled condition of several of its creditors and the depreciation of public bonds made a complete restoration impossible, but in March, 1864, the yearly income from bonds was $1,065.87. Possible requisition by the Italian usurpers led the Sodality to transfer this sum to another bond investment in September, 1874, which it did with a gain of $68.00. At the end of 1879, the income stood at $1,118.41.[4]

Oratory

Oratory

The Oratory assigned to the Sodality at its inception was distinct from the Church of the Gesù and was a new one prepared by the Jesuits.[5]

[1] Arch. III. 54, 57, 109, II. 141.
[2] Arch. III. 216, 219, IV. 11, 340.
[3] Arch. III. 219, IV. 6, 11, 32.
[4] Arch. V. 78, 163, XV. 194.
[5] Arch. I. 36, 38.

Another new Oratory was ready on 17 November, 1601, and was dedicated on 23 March, 1602. There was an anteroom which served as Sacristy and the entrance was by the door next to the Church door on the Epistle side. There was also, in course of time, if not at the start, another room used for the archives and a cellar for storing the scene employed in the Forty Hours. The transfer took place on 30 March, 1602. The new Oratory remained in the Sodality's possession until the year 1873, when the Gesù residence was seized by the Italian government. It then became necessary for the Sodality to use the quarters of the *Bona Mors* Sodality, situated just behind the chapel of Our Lady of the Wayside. The entrance was by the back door behind the main Altar, and there was an anteroom used as a Sacristy.[1]

When despoiled of its Oratory, the Sodality asked and obtained leave to at least take off the furniture. This was partly granted.[2] Efforts were made in 1887 and 1888 to recover the Oratory and hopes were entertained in 1889 of success, but to this day the Sodality of Nobles is in exile in an Oratory not its own, though it was allowed by Father General Wernz in 1915 to fit up the *Bona Mors* room—now no longer used by that body—more becomingly.[3] $80.00 had been spent on the present Oratory down to 12 January, 1888.[4]

We note elsewhere that the Sodality would not agree in 1651 to allow the use of its Oratory by other Sodalities. In the same way, a unanimous vote in July, 1659, negatived a proposal to let the Priest's Sodality of the Caravita use it.[5]

Chapel Furniture

The Oratories used by the Sodality at various times were not owned by the Sodality itself but belonged to the Professed House or the Church of the Gesù. Still, once the first Oratory had been prepared at the expense of the House, the Sodality had the expense of maintenance to meet. This sometimes meant considerable sums of money, but generally was not a very serious

[1]Arch. VI. 164, 191, 192.
[2]Arch. XV. 153.
[3]Arch. V. 220, 222, 226.
[4]Arch. V. 222.
[5]Arch. IX. 52, 157.

matter. We may mention rapidly a few details belonging here, enough to show that the Sodality was not stingy in providing for the Divine worship.

In 1599, vestments were made at the expense of the Duke of Acquasparta.[1] In March, 1627, two cases for relics, sacred vestments, etc., cost $40.55. In September of the same year, backs for the benches came to $100.00. A bill of $410.00 was presented in April, 1628, for carpenter's work. In December, 1634, crimson damask ornaments cost no less than $388.50. Tables bought in Albano in 1672 cost $16.20. Three years later, $37.60 was spent for two silver cards. Record of repairs to various articles of chapel furniture is frequent.[2] An antependium was purchased in 1691.[3] In 1738, no less than $401.00 was spent on improvements.[4] In 1748, a ditch was dug to keep off the damp.[5] The *coretto* or tribune needed restoration in 1765 and after some discussion and delay it was finished and met the approval of all on 29 July, 1766.[6] The floor of the Oratory was relaid in 1767, and next year the table of the Altar was remade. An Altar step was added in 1771.[7]

There are some cases of the sale of articles no longer useful. A partial report made in September, 1769, gave $115.27½ as the sum so far realized from a sale.[8]

The Sodality's entire quarters were threatened in 1775, because of certain dispositions made regarding the Gesù by those in charge, but the Sodality begged to be allowed to remain and was listened to.[9]

In the time of the French domination at Rome, as we note in the Annals under the year 1800, the Sodality's property was sold and its sources of income were turned over to the Hospital *della Consolazione*. In March, 1800, an agreement was made with the Hospital that it should restore the property to its rightful owners on condition of the Sodality's paying the Hospital a yearly subsidy of $50.00. The arrangement was ratified by the Holy See on 26 April. $50.00 out of the rent of the Sodality's house in Piazza Margana was thereupon assigned to be paid to the Hospital.[10]

[1]Arch. VI. 67. [2]Arch. II. 34, 36, 40, 73, 151, 160, XIII. 150.
[3]Arch. III. 191. [4]Arch. XIII. 95. [5]Arch. XIII. 115.
[6]Arch. IV. 9, 13. [7]Arch. IV. 15, 17, 19, 34. [8]Arch. IV. 25.
[9]Arch. IV. 85. [10]Arch. IV. 311.

In 1800, the Altar, which had been ruined by the French, was ordered restored, and at the end of the year Altar furniture was ordered.[1]

Repairs became necessary again in 1817 and cost $40.00.[2]

Three years later, the ordering of chapel furniture was considered, and again in 1844, the old being sold.[3]

In 1852, vestments were purchased.[4]

Inventory

An inventory of the Sodality's property was ordered kept by the Sacristans in the Rules of 1629, and we find mention of such documents in 1738 (books and papers), 1768, 1769 (furniture), 1770 (sacred furniture), 1771, 1778 (Forty Hours scenes), 1820, 1901.[5]

Archives

The documents in the possession of a society which had so much to do with money were naturally of considerable importance and hence it is no wonder that certain of them were ordered copied in 1619, 1647 and 1769, that a keeper of them was appointed in 1707 with a salary of $1.00 a month and that in 1764 an Archivist was named, whose rules were laid down accurately in 1780. It is mentioned a number of times that the archives were put in order, in 1770, at an expense of $50.00.[6]

On one occasion in 1877, it was necessary to reclaim the archives held by a Treasurer in his private possession.[7]

Treasurer

In the earliest days, down to the time when the Blessed Sacrament Association was founded, the Sodality had a Treasurer of the ordinary kind, called *Depositario*. He was charged with "the custody of moneys offered by the members for the needs of the Sodality and the payment of them on orders issued by the Prefect."[8] He of course kept an account book. He was not allowed

[1]Arch. IV. 309, 316. [2]Arch. IV. 405.
[3]Arch. IV. 421, V. 15. [4]Arch. V. 46, 51.
[5]Arch. XVI. 30, XVII. 253, IV. 18, 20, 23, 32, 34, 38, 111, 114, 117, 121, 420, 421, XV. 254.
[6]Arch. II. 14, III. 80, 81, 189, 229, IV. 3, 22, 27, 64, 70, XIV. 30.
[7]Arch. V. 154, 161. [8]Arch. XVII. 42.

to open the alms-box except in the presence of the Prefect or of one of the Assistants. He was to give in a report on the finances every three months.[1]

The Blessed Sacrament Association, founded in 1611, had a Treasurer of its own, whom it called *Camerlengo*, but the offices of *Depositario* and *Camerlengo* were vested in the same person, the Treasurer of the Sodality being Treasurer of the Association, which he entered as a supernumerary member.[2] Hence, in the Rules of 1629, which have nothing to say of the Association, there is no mention of a Treasurer (*Depositario*), and though the Camerlengo is spoken of once, his rules are not found among those of the other officers. The Rules of 1780 fuse into one body the Association's Rules of 1612 and the Sodality's of 1629, and speak of but one Treasurer, whom they call *Camerlengo*.[3] In the same Rules a reason is given for the adoption of this term, namely, that the officer no longer held money in his possession, but was only charged with the administration of the finances. He had to be a layman, was to oversee the Bookkeeper and the Agent, had, when necessary, to press debtors for payment, and was custodian of the apparatus used for the Forty Hours. He could not spend over $10.00 without orders from the Council.[4]

Sometimes we find the Sodality money in the hands of the Bookkeeper.[5] But this was not approved, and in 1879 the Treasurer was required to hold all the money, and in 1881 the old regulation was revived that all payments should be made through him.[6] The Prefect also had to sign the orders in 1774.[7]

The Sodality's funds of all kinds were generally in bank, but in 1806 the Treasurer was permitted to keep the cash either at home or in bank at his option.[8] The reason may have been the insecurity of banks in those days.

The Treasurer was allowed a certain liberty to expend money for the Sodality, but extraordinary expenses in 1688 were forbidden unless approved by the whole Blessed Sacrament Association.[9]

[1]Arch. XVII. 42. [2]Arch. XVII. 5. [3]Arch. XVI. 85.
[4]Arch. XIV. 23. [5]Arch. V. 131, 135 (1873, 1874).
[6]Arch. V. 168, 203, III. 171 (1698), III. 227 (1763), IV. 389 (1815).
[7]Arch. IV. 58. [8]Arch. IV. 345. [9]Arch. III. 150.

Expenses incurred for the Sodality by the Secretary were repudiated in 1856.[1]

The overhauling of the Treasurer's accounts was done at all periods of the Sodality's life. This is clear, in some cases, from the express statement, in others from the mere fact of our finding the balance sheets in the archives.[2]

Expenses

Under this head, we shall first present what may be called regular expenses and then give the full Treasurer's accounts for a number of years.

Candles

The candle bill was naturally one of the biggest items in the annual budget. It is seldom possible, however, to separate each year's account from the rest, as the candles were generally not bought year by year but in quantity and the bill was paid in instalments. To give some approximation to the annual expense under this head, we shall in various instances report the payments for several successive years.

On 16 January, 1628, $160.00 was paid; in 1669, 142 pounds came to $42.10; the decorative painting on some of them costing $3.10; in 1670, 364 pounds for the Forty Hours came to $103.46, the 45 pounds used at Candlemas being an additional $12.74, with $2.40 for the painting on them; the Candlemas candles in 1671 cost $31.34; in 1769, $100.00 was paid on the candle bill, in 1770, $128.85, in 1771, $117.22; from 18 May, 1776, to 12 January, 1781, the sums paid reached the total of $1,056.79; from 14 April, 1781, to 14 December, 1787, the total was $843.22; in 1868, we have record of $100.00 paid for candles.[3]

A quantity of oil for use at the Forty Hours was bought in 1610. Oil in 1648 came to $7.00, in 1669, to $44.00.[4]

Music

On 15 December, 1599, an organist was hired for a year at $10.50.

A new organ was acquired in September, 1617. Its entire

[1]Arch. V. 59.
[2]Arch. I. 123 (1595), III. 27 (1621), III. 59 (1639), III. 226 (1763), IV. 33 (1770).
[3]Arch. II. 38, 147, 148, 149, 150, IV. 23, 31, 39, 96-167, 171-225, V. 98
[4]Arch. VII. 144, II. 123, 146.

cost, as far as we can judge from the records, was over 229.00. Repairs on it and tuning charges continually recur—$1.00 in January, 1628, $4.00 in 1633, the same in 1637, $2.20 in 1673, $16.80 in 1674, $1.00 in 1689. The organ was ordered sold in 1778 and brought $50.00 in June, 1779.

A man to pump the organ got 60 cents a month in 1627. His office was merged with the beadle's in 1679, as we note elsewhere.[1]

Palms

The palms blessed and distributed on Palm Sunday were another annual expense. The cost of palms and olive branches in 1618 was $6.50, the palms in 1632 came to $2.50, in 1637 to $1.00, to $3.00 in 1644. 100 palms cost $5.30 in 1669, 120 white palms in 1670 amounted to $5.60, to $5.00 in 1679. In 1687, the palms cost $4.16.[2]

Laundry

The laundry bill is extant for a few years. In 1673 it was $1.30, in 1678, $3.40, in 1680, $3.00. In 1686, $19.15 was paid for laundry and other expenses.[3]

Officials

The Treasurer's office employed various non-members and the salaries or compensation paid them must be included in the financial accounts of the Sodality.

Agent

The Sodality's lawsuits, and the collection of rents, attendance to repairs, etc., required the services of an accredited agent, often, if not always, provided with legal powers of attorney. The officer is found mentioned throughout the archives. His salary varied at various times. In 1627, he received $6.00 a year. The same in 1648. From 1656 to 1664 and perhaps later it was four times that. In 1773, it was $3.00 a year, but $9.00 was paid him for a half year in 1778 and the same is true down to 1785. In 1800, as funds were running low, his salary was lowered to

[1]Arch. VI. 86, II. 5, 8, 32, 66, 84, 153, 158, 188, IV. 115, 139.
[2]Arch. II. 9, 62, 84, 118, 147, 149, 167, 180.
[3]Arch. II. 156, 164, 169, 179.

$10.00 a year, and later on to $8.00, but he was awarded $12.00 in 1804.[1]

The Sodality did not have all plain sailing with its agents.

In 1765 the agent had to be called upon to render an account of his stewardship, and was ordered to present the account thereafter in person at all the meetings of the Council; an order repeated in 1868. In 1791 it was found necessary to look into his security, as he was put under bond when he entered on the duties of his office. We find an instance in 1825 of the truly Roman custom of a son petitioning to succeed his father as agent. In 1848, the agent was in debt to the Sodality and his heirs would not pay: they had to be brought to Court. It took two years to recover the money. When a new agent came into office in 1851, he was ordered to keep the money in bank and not in his personal possession; but the Sodality did not secure itself thus, for in 1873 the agent refused to deliver up $22.57 belonging to the Sodality.[2]

Bookkeeper

The first mention of a bookkeeper we have noted occurs in 1714, when one was discharged as no longer necessary. But there was another in 1743, and in 1771 he even had an assistant, paid like himself. The bookkeeper received $18.00 a year in 1777 and the following years, but in 1800, his salary was lowered to $12.00. Extra compensation was allowed for special work. Thus he got $50.00 in June, 1780, $30.00 twice in 1789, $10.00 in 1817. The bookkeeper's widow even was allowed $20.00 in 1879. In 1877, the bookkeeper was always present when business connected with his office was under discussion in Council.[3]

Beadle

There was a beadle of the Sodality before 1778, for in that year his pay was doubled and extra pay was given him for extra work. The doubled pay came to 60 cents a month. From 1781 down to 1785, he received $12.00 a year. In 1817, after 43 years

[1]Arch. II. 37, 124, 125, 140, IV. 50, 116, 213, 315, 336.
[2]Arch. IV. 7, V. 100, 106, IV. 250, cf. 325 (1801), XVII. 255, V. 26, 27, 31, 44, 131.
[3]Arch. III. 197, 210, IV. 39, 106, 116, 164, 168, 178, 188, 209, 213, 315, 164, 231, 233, 409, V. 166, 153, 158.

of service, the beadle was jubilated and given a pension of $1.00 a month. This, however, was not retirement on full pay, for his successor was assigned $1.50 a month, his duties being augmented. He was "to carry around the notices, ordinary and extraordinary, of funerals, retreats, triduums, meetings, hospital visits, and all others, to care for the Oratory, sweep it, carry chairs, the catafalque, candlesticks and anything else that is necessary from the Sacristy or Church of the Gesù to our Oratory, to assist at the door on Saturday evenings and at all Association meetings." The new beadle asked in 1818 that, on the death of his pensioned predecessor, he might be assigned the $1.00 a month paid by way of pension, and his petition was granted.

In 1867, the beadle was allowed a gift of $4.00, and in 1868 a further gratuity of $5.00 but "with an admonition to show himself more diligent in the future."[1]

Sweeper

Part of the new beadle's functions had been performed a century earlier by a sweeper. This man received $2.00 in April, 1656, $3.60 for his work in connection with the Forty Hours in 1669, $4.00 a year in 1672 and so on down to 1689. In 1676, he was awarded $5.90 for extra work: for sweeping and pumping the organ, he got $5.50 in 1679. $4.00 a year was paid for the sweeping in 1816 also.[2]

Decorator

The decorator's charges for work done for the Forty Hours and for the feast of the Assumption are a frequent item at all times of the Sodality's history and the amount paid varied according to the occasion and the splendor of the function. In 1618, the decorator's bill amounted to $6.50. This was for the Forty Hours. The Assumption charge in 1621 was only $3.20.[3]

Architect

The Sodality had an architect, whose services it paid for. It appears to have used him for the various buildings it owned.[4]

[1]Arch. IV. 115, 118, 128, 159, 163, 168, 175, 404, 407, 417, V. 96, 98.
[2]Arch. II. 129, 146, 153, 188, 161, 167, IV. 403.
[3]Arch. II. 9, *22*.
[4]Arch. IV. 99 (1776), IV. 404 (1817), V. 36 (1850).

Carpenter

In August, 1769, the man having died who had been assigned the various carpenter's jobs of the Sodality, his daughters sent in a memorial to have the office continued to them, an employee in their shop doing the work. The petition was granted. The carpenter was paid by the piece and his bill for 1780 was $10.70. $20.00 was ordered paid him on account on 23 December, 1785, and $7.89½ on 12 January, 1787.[1]

Lawyer

It was necessary to hire a lawyer on several occasions in the Sodality's history. One applied to succeed another in 1619. In December, 1801, it was decided to pay the lawyer $4.00 a year for his services. In 1803, he was given a gratuity of $10.00. When the incumbent died in 1852, no new one was named, but there was a lawyer in the Sodality's pay in 1876.[2]

We have mentioned above several lawsuits in which the Sodality was a party.

Balance Sheets

We may now report the balance sheets for some years at various periods. Unfortunately, we have none for the first century and so can only piece together some items as they are found in the Order Book, which records the Bursar's authentication of bills. Taking, then, the 15 orders entered for the year 1618, we have the following details of expense.[3]

Choirmaster's salary for a year	$20.00
Musicians for Forty Hours	43.20
Musicians for Wednesdays in Lent	34.20
Musicians for 14 and 15 August	12.00
Musicians for Advent	6.00
Erection of Repository at Forty Hours	20.00
Clergy at Exposition on Sunday	3.80
Decorator for Forty Hours	6.50
Decorator for the Assumption	3.50
Organ	145.00

[1]Arch. IV. 22, 213, 220.
[2]Arch. III. 16, IV. 326, 333, V. 49, 152, 154. [3]Arch. II. 6.

Auctioning of gold cloth	21.00
Palms	6.50
Piatti Masses	40.00
Organ blower	.70
Sundries	1.70
Total	$364.10

In 1662, we find the following expenses.[1]

Forty Hours, Music in Lent, etc	$352.54
Servant's salary	24.00
Valieri anniversary	2.10
Expenses for investment	3.60
Sundries	3.16
Total	$385.40

Balance Sheets for 1698-1722.[2]

Received		Paid	
Margani House	$1,797.32	House Expenses	591.33
Investments	1,433.00	Investments	300.00
Legacies	1,002.80	Legacies	4,102.78
Bonds	9,686.32	Bonds	300.00
Bank Deposits	373.04	Forty Hours	5,747.13
Sundries	211.00	Repairs	157.87
		Lawsuits	95.17
		Offering	140.00
		Bank	347.35
		Treasurer	815.45
		Fathers	236.67
		Bookkeeper	48.00
		Sundries	1,325.11
Total	$14,506.48	Total	$13,934.03

[1]Arch. II. 138.
[2]Arch. XIII. 279.

Balance Sheet for 1761.[1]

Received		Paid	
House Rent	$160.40	Foundations — Altieri	$8.00
Interest on Bonds	762.36	Buzi	1.80
Interest on Loans	184.98	Caracci	63.28
		Carpani	93.98
		Giani	50.40
		Mandosi	1.90
		Marescotti.	91.80
		Muti	2.10
		Pichi	66.46
		Soffia	1.20
		Valieri	2.10
		Torches on St. Ignatius' Day	10.00
		Misssal, Breviary, Bourdaloue's Retreat	6.70
		Agent	18.00
		Bookkeeper	18.00
		Tax on Bonds	12.75
		Candles for Candlemas	16.92
		Forty Hours	415.44
		Retreat	13.47
		The Assumption	65.99
		Funeral of Card. D'Elci	2.75
		Anniversary of Sodalists	3.82
		Oil, candles, laundry	9.51
		Repairs on the house	221.47
Total	$1,107.74	Total	$1,197.84

[1]Arch. XV. 41.

Comparative Balance Sheets of the Years 1796 *and* 1810.[1]

Received	1796	1810	Paid	1796	1810
House Rent	$163.00	$144.00	Foundations	$399.12	....
Interest on bonds ..	815.58	....	Tax on houses....	....	4.07
Interest on loans ...	145.83	....	Tax on loans.....	11.66	....
			Repairs on house ...	18.50	12.00
			Law fees..	6.00	8.00
			Sacristan...	20.00	20.00
			Lawyer ..	....	10.00
			Bookkeeper	18.00	12.00
			Agent.....	18.00	12.00
			Beadle....	12.00	12.00
			Candles at Candlemas	8.00	....
			Forty Hours..	340.00	70.00
			Preacher on Saturdays..	38.00	32.50
			Retreat..	37.00	18.00
			The Assumption and Triduum...	21.00	12.00
			Anniversary of Sodalists	10.00	1.00
			Offering on St. Ignatius' Day	10.00	....
			Sundries ..	20.00	....
Total....	$1,124.41	$144.00	Total....	$987.28	$223.57

[1]Arch. XV. 50.

THIRD PANEL

EPISTLE SIDE OF THE CHAPEL

Balance Sheet for 1868.[1]

Received		Paid	
On hand 31 Dec., 1867	$768.57	Masses in the Gesù	$150.07
Interest on bonds	1,041.69	Foundations	103.01
		Forty Hours	404.80
		Clergy tax	34.89
		Oratory and Assumption Expenses	117.86
		Bookkeeper, Agent, Beadle	75.00
		Sundries	131 52
		Dowry Fund	100.00
Total	$1,810.26	Total	$1,117.16

Balance Sheet for 1900.[2]

Received		Paid	
On hand 31 Dec., 1899	$108.12	Forty Hours	$162.70
Bonds	449.10	Masses in the Gesù	40.00
Dowry lapsed	27.00	Oratory expenses	55.14
Interest in Savings Bank	43.18	Bookkeeper, Beadle	80.85
		Preacher	20.00
		Dowry Fund	40.00
		Sundries	9.41
Total	$627.40	Total	$408.10

[1]Arch. XV. 104.
[2]Arch. XV. 249.

CHAPTER III

YEARLY EVENTS

The Epiphany

On the feast of the Epiphany the custom for long years was to present to the Infant Jesus, in imitation of the Three Kings, a spiritual offering of *Little Flowers,* consisting in acts of devotion or penance done in His honor. We have traced the practice down to the year 1658.[1] Even the list of these *Little Flowers* presented is preserved for a number of years at the beginning.

Candlemas Day

The blessing and distribution of candles on Candlemas is recorded regularly from the year 1599 on, and was secured by the foundation made by Lawrence Buzi (1643). Some of the candles were gilded or otherwise specially adorned.[2]

According to the Rules of 1629, it was the Prefect or celebrant of the Mass who blessed the candles. All went to the Altar to receive them, finer ones being given to the higher officers.[3]

In 1725, the custom was as follows: The Director blessed the candles at his Mass early in the morning. The second Mass began at 6.30 o'clock (about 10 A. M.) and was followed by the prayers, Litany of Our Lady and exhortation, delivered by the Director, a member or an outsider, seated at the Altar and wearing mantle and biretta. A third Mass followed. This was preceded by the distribution of the candles by the celebrant, who received his from the Director in mantle at the Epistle side. During the distribution, the *Benedictus,* the *Nunc dimittis,* etc., were recited. Two were deputed to carry a candle to Father General. The candles were of two pounds, one pound and a half pound, differing according to the quality of the recipient. The Porters, Sacristans and some benefactors got pound candles.[4]

[1]Arch. I. 14 (1594), XVII. 82 (1601), XVI. 52 (1629), XII. 130 (1631), XII. 345 (1636), XII. 473 (1641), IX. 114 (1658).
[2]Arch. VIII. 92 (1621), II. 87 (1638), II. 160 (1675), II. 175 (1684).
[3]Arch. XVI. 54. [4]Arch. XVII. 345.

Forty Hours

The great event in every year of the Sodality's history from the very beginning was the Forty Hours devotion. The kind and extent of the decoration, the invitations addressed to great personages and societies and the funds to cover the expenses were all carefully thought of before, many times a half year before, and when the time came, the Sodality put forth its best efforts to produce something worthy of the ever Blessed Sacrament of the Altar. The Forty Hours celebration was the great sustaining force in the Sodality, carrying it over troublous times, holding it up from the natural tendency to decadence and giving it a status before the Roman public and a motive perhaps more powerful than any other Sodality in history had.

The first time the Forty Hours was celebrated was on the three days before Ash Wednesday in the year 1594. The devotion took place in the Sodality Oratory, which had been "very becomingly decorated and adorned with a goodly number of lights." The "edification and devotion of all were great this first time the holy work of the Forty Hours Prayer was begun." Notice was taken that the days were those of Carnival time, "in which men of the world entirely forget God." After Mass, the Litany was sung and the adoration was inaugurated, each member having an hour, so distributed that every hour there was a Monsignor and three other members. There was a sermon after Mass, and during the three days there were others, Father General delivering the last on Tuesday evening an hour before sunset. After that, hymns were sung, followed by the Litany, and the Blessed Sacrament was carried back to the Church. Some of the members then took the discipline in the Church during the *Miserere*. The first Forty Hours was attended by the members and outsiders in such number as "to give satisfaction and joy to every devout and zealous soul."[1]

The first Forty Hours in the Oratory came on 20, 21 and 22 February. Three days before it began, the reigning Pontiff Clement VIII had graciously conceded a Plenary Indulgence "to all the faithful of either sex who should be present and pray there for at least an hour" for the usual intentions and under condi-

[1]Arch. I. 15.

tion of Confession and Communion. This favor and an Indulgence of seven years and seven quarantines for prayers of shorter duration, were granted for "the Forty Hours Prayer in the Oratory on Quinquagesima Sunday, Pentecost, the Assumption and Christmas Day and the two following days in each case."[1]

In virtue of this grant, the Forty Hours was celebrated a second time on Pentecost Sunday, 29 May, and the two following days. Father General said the Mass of Exposition. After a hymn, the Litany was sung, Father General preached and the adoration went on regularly, each being present at the hour assigned him. In the evening of the first day, a sermon was preached by Cardinal Peter Valieri, in presence of two other members of the Sacred College. One of these preached on the third evening, Cardinal Valieri being present, and after the Litany both Cardinals, with all the members, accompanied the Blessed Sacrament back to the Church.

On the feast of the Assumption of the same year, Forty Hours was celebrated for the third time. Father General again said the Mass of Exposition and everything was done as the first and second times. Three Cardinals were present the evening of the first and of the third day, and Cardinals Valieri and Piatti preached on them respectively: all three Cardinals accompanied the Blessed Sacrament back to the Church at the end of the service on Tuesday. The members of the lately erected Merchants' Sodality were present at the first service.[2]

Before Christmas of the year 1594, the Sodality begged and was granted leave to transfer to other more convenient days the celebration of the Forty Hours, transferring the Indulgences also. Besides the motive of convenience, that of being able to gain the Indulgence connected with the great feasts was advanced.[3]

In pursuance of this concession, the Christmas Forty Hours began on the feast of St. Thomas, 21 December, Christmas Day and the following being impeded by Papal functions, which many of the members were officially obliged to attend.[4]

Such was the beginning of the great Forty Hours celebration of the Sodality, which, as we said above, forms the central fact of its history.

[1]Arch. I. 17. [2]Arch. I. 36. [3]Arch. I. 46. [4]Arch. I. 46.

In 1595, the celebration took place at Carnival, Pentecost, the feast of Our Lady's Nativity (8 September), and the feast of St. Stephen (26 December), in each case several Cardinals being present, even though not members of the Sodality. At Pentecost, the decorations were more elaborate than before. The windows were draped, the tabernacle was supported by two angels and had a baldacchino above, there were several rows of candelabra with vases of flowers between and on two little side altars there were silver reliquaries. There was a small portable organ also, and musicians were hired to sing at the beginning and end of every hour "to warm and soften the hearts of those who were present in prayer." There were at least 300 in attendance.[1]

This, however, was not the first occasion on which music was made so much of. Already at Carnival of the same year, Father General, at the Sodality's request, had allowed vocal and instrumental music, in the church, contrary to the custom in the Gesù and in Jesuit houses generally. The Secretary reports that the three choirs, rendering their music now separately, now in chorus, made a very sweet harmony. "There were so many at Communion," ladies as well as gentlemen, "that it seemed like Easter Sunday." In his sermon, Father General explained that the pomp and music had for purpose "to draw the people from evil to good in these Carnival days." Many Confraternities came in procession with cross and banner to join in the adoration. The Church, on the second day, was full of people. The effect was such that "they forgot to eat and drink and could not drag themselves away from the Church the whole day. The second morning also, the heads of the civil government of Rome came to make their visit with much devotion. After dinner, various Fathers gave five or six brief exhortations, interspersed with exquisite vocal and instrumental music. During the three days, nearly all the Religious Orders of the city came to adore. In a word, the three days "bore the semblance of a splendid jubilee more than that of the Carnival revels." The crowds lasted until two hours after sunset. The third evening, forty Capuchin Fathers came in procession and remained on their knees adoring for three hours and a half. "There can be no doubt," writes the Secretary, "that this holy exercise took away from many men and women the occasion of committing sin."[2]

[1]Arch. I. 56, 73. [2]Arch. I. 56.

The next year of which we have record is 1598. The Pentecost Forty Hours took place in the Oratory, as usual, but the minutes are wanting for the Carnival and the Assumption time and at Christmas a flood in the city prevented the celebration.[1]

The next year, the Carnival Forty Hours, as in 1595 and probably since, took place in the Church. The General Communion also was there, in place of in the Oratory. The Forty Hours at Christmas, beginning on St. Stephen's day, is also mentioned, but the other two occasions fell at a time of which there are no minutes.[2]

The Christmas Forty Hours is mentioned down to the year 1605 as beginning on the feast of St. Stephen, but in 1602 it was omitted "for certain good reasons and also because Carnival came too soon after Christmas that year."[3] These were the reasons probably which led to the entire abandonment of the custom after the year 1605.

Of the Forty Hours in August or September there is no record in the minutes from 1600 on, though the Rules of 1601 still make mention of it.[4]

Of the three secondary occasions on which the Forty Hours took place, Pentecost continued the longest, but it, too, ceased with the celebration of the year 1608, giving place, however, in 1609 to Exposition all day on the feast; a custom which lasted many years more, as we shall see below.[5]

To confine ourselves now to the Carnival Forty Hours, we note that in the Rules of 1601, after the Litany, which was answered by the members, a good half hour's sermon came, and during the three days short sermons were preached by Fathers of the house and Priests of the Sodality, "to furnish the members with matter for meditation." Sometimes the sermons were by Cardinals. Music was rendered through the day, but not continuously, music of the devout and modest kind. At the beginning of each hour of adoration, the Prelate or Priest recited the Litany, being answered by his companions. Then he read points of meditation on the Passion or on the Blessed Sacrament, allowing time for reflection after each point, and indicating the intention to pray for,

[1]Arch. VI. 9, 37. [2]Arch. I. 45, 87. [3]Arch. VI. 232, 380.
[4]Arch. XVII. 59. [5]Arch. VII. 66, 115.

such as the exaltation of Holy Mother Church, Christian Princes, those in mortal sin. At the last hour of the third day, a half-hour's sermon was delivered, attended by both the Nobles' and the Merchants' Sodality. Then the Litany of Our Lady was recited, with or without music, and Benediction was given. Many of the Societies of Rome were invited to these functions and many came, the hours being so arranged that they did not interfere with one another.[1]

The Rules of 1629 add a few items to the details just repeated. The list of adorers was made out by the Secretary, was posted up in the Oratory, and was the same for all three days, care being taken to select hours convenient for each. The members went from the Oratory to the tribune, torch in hand, to assist at the Exposition. Cardinals were received at the door by the members deputed to invite them and were accompanied to the door on departing. The Confraternities of Rome also had members assigned to invite and receive them.[2]

A list of the Religious bodies and the Confraternities invited is extant in the archives for the year 1750. There were 23 of the former and 53 of the latter.[3]

The sending out of invitations was a regular practice always and is continually mentioned in the minutes. In the course of time, however, the Sodality left this burdensome duty to the Father Director and when the Society of Jesus was restored in 1814, again gave over to him, "according to the ancient custom," the charge of "inviting and receiving the Sacred College, the Most Excellent Senate and the two Bishops" for the chief functions.[4]

Many years, it was customary for the civil authorities to be present at the closing function on the Tuesday. Mention of this is found almost every year from 1675 to 1704. It was still the custom in 1780.[5]

The Queen of Sweden is mentioned a number of times between 1671 and 1683 as present at the Forty Hours, and the Queen of Poland in 1700 and the two following years.

Hardly a year is recorded in the archives in which there was not a number of Cardinals present at one or other of the functions of the three days: in 1622 there were no fewer than 21, in 1628,

[1]Arch. XVII. 59. [2]Arch. XVI. 46. [3]Arch. XIII. 127.
[4]Arch. IV. 391. [5]Arch. XIV. 46.

there were 24.[1] In 1780, the Sacred College attended the Solemn Mass of Exposition. They were accompanied out and thanked for their attendance.[2]

The Holy Father himself came to adore before the Blessed Sacrament, on many occasions saying the Mass on the Monday. He was sometimes accompanied by the Sacred College, making of the event what is called in Roman parlance a *Papal Chapel.* In 1610, six of the Sacred College accompanied him; in 1613, 13; in 1629, no fewer than 29.[3]

In 1780, the Mass of Exposition and the Benediction at the close were both by Bishops, members of the Sodality. The adorers were volunteers. They were placed outside the Sanctuary. About the middle of the Pontifical Mass on Sunday, the members in full dress, bearing torches, went to the place set aside for the Sacred College and knelt there until after the Exposition.[4]

In 1815, there were adorers appointed for the night time, but it was found necessary in 1821 to put new fervor even into the day adoration.[5]

The minutes are full of descriptions of the apparatus used at the Forty Hours, artistic designs being the aim.

In 1595, at the Carnival Forty Hours—the first time it was held in the Church—the Church was draped with velvet, damask, various colored cloths and tapestries. The high Altar was covered with reliquaries and a great quantity of silver vases containing most artistic flowers. There were many lighted candles in silver candlesticks, besides three silver standards higher than a man and bearing three lighted torches. The cornice above the Altar and the tops of the doors and windows were full of lights and vases with various lovely flowers. In fine, "the decoration was the finest they knew how or were able to make."[6]

Of the decorations in the Jubilee year of 1600, we are simply told that, "being the Holy Year, the solemnity and the decorations were greater than usual," the Holy Father himself saying Mass and the concourse of people being certainly wonderful.[7]

[1]Arch. VIII. 156, 447. [2]Arch. XIV. 46.
[3]VII. 146, 249, VIII. 51 (1621), VII. 387 (1629), IX. 70 (1653), IX. 209 (1662), XI. 12 (1669), XI. 358 (1690), XI. 587 (1704).
[4]Arch. XIV. 46. [5]Arch. XVII. 177, IV. 424, 434.
[6]Arch. I. 55. [7]Arch. VI. 94.

As the years went on, the Sodality began to construct a sort of stage or background or scene to set off the Monstrance. Throughout the archives this stage is called the *machine* or *scene*. Preserved from year to year, it was added to, subtracted from and altered to adapt it to the various conceptions of the architects employed. We are told by the Secretary of 1610 that, while the rest of the Church was as former years, the *scene* was different from before, the change having been made with extraordinary expense. It had oil lights 2300 in number and as many as 500 wax lights. The cost was $700.00.[1]

Though every year there is some, at least brief, record of the various forms of apparatus and decoration used, we find nothing to remark until 1646. The *machine* of this year represented "the passage of the Red Sea by the Israelites and the drowning in it of the Egyptians and their King Pharao." Full accounts of it were printed in Latin and Italian, and were liberally distributed.[2]

In 1659, the design chosen was Abraham's reception of the three Angels.[3]

In April of the same year, the Director proposed a design of Purgatory, planning to have it ready for Carnival, 1662.[4]

A description was printed in 1669 also, and is found in the archives.[5] Charge of the apparatus for this year was given to John Baptist Passeri, a Roman "painter, poet and engineer." The design was made by him alone, without any help. The subject was the assumption of the Prophet Elias into heaven. The Blessed Sacrament was placed more than 56 feet from the floor in a rich silver Monstrance, of which, however, "only the circle was seen, placed over a large silver vase from which sprang white and red rose bushes forming the circle, while festoons of the same roses fell on either side." Outside of them came a group of angels on a background of light. The vase rested on a throne of bright clouds, and the Sacred Host was like a vivid sun. Above it was a painted baldacchino held up by three winged cherubs "draped in rich cloth of gold and forming a lovely ornament, majestic, becoming and rich." On all sides there were angels in various poses, as adorers of the God-Man. Over all was the Eternal Father on a throne of bright clouds, "with arms open accepting the offerings and devout

[1]Arch. VII. 145. [2]Arch. XII. 585. [3]Arch. III. 102.
[4]Arch. III. 105. [5]Arch. XVII. 227.

prayers of the faithful." The lower part of the apparatus represented the ascent of Elias. The writer of the notice shows the connection between this scene and the Blessed Sacrament by citing St. John Chrysostom as likening Elias's cloak left on earth when he ascended into heaven to the Body and Blood of Christ left here below. The vase was meant to recall the vessel of water which Elias found under the juniper tree along with the hearth cake, which is taken by not a few as a symbol of the Blessed Sacrament. The *machine* was lighted up by thousands of lamps.[1]

The fullest account we have of the *machine* and the whole celebration of the Forty Hours is that written by the Director in 1726. We shall repeat in brief what he records.

For the purpose of making up the designs year by year, there was a wooden model of the apse of the church, with the measurements marked.

If the decorations were to be in oil, some fact or event alluding to the Blessed Sacrament was taken from Holy Scripture or Church history, and the account was printed.

When the model of the scene was ready—at least a month before beginning the execution—the Blessed Sacrament Association was assembled to pass judgment on it. Their formal approval secured, the rest fell upon the Director, and he was expected to get all ready economically, quietly and orderly. For scenes in oil, a large hall had to be found where the painters could do their work. While the scene was being put up in Church, a great curtain covered the space. All was to be in place, at the latest, the evening of the Thursday before Ash Wednesday. Friday evening, the apparatus was lighted up and some of the members were invited to pass judgment on it. This was a continuation of the earlier practice, which was, apparently, a regular thing, that the Sodality went into the Church after meeting on the Saturday before Quinquagesima to see the scene.

Generally the *scene* did not go above the cornice, and if it did—as in the Holy Year—still no lights were allowed above the cornice.

The lights were lit after the sermon and remained so as long as the Director thought good: in 1726, this was about seven hours in all each day. Precautions against fire were necessary.[2]

[1]Arch. XVII. 227.

[2]Arch. XVII. 350, XII. 26 (1628), XII. 369 (1637), IX. 17 (1649), IX. 255 (1664), XI. 290 (1686).

In 1745, the scene was dispensed with, as funds were low, but 405 steps were used with candles.[1]

Just before the Suppression of the Society of Jesus, preparations were ordered made for the Jubilee Forty Hours of 1775: next year, however, nothing was undertaken but the repainting of the scene and some appropriate but inexpensive changes.

For the Jubilee year of 1800, the Sodality could not undertake an expense of even $70.00; even after a special collection it could not exceed $80.00 for the entire expense in 1801. In 1810 there was no scene; the next year there was none either, as the Sacred College was absent from Rome, nor any in 1814, nor in 1815. The old customs, however, began to be revived in 1816, after the Jesuit Fathers had resumed the Directorship.[2]

After this date, the celebration went on, but there is nothing special to remark.

Perhaps before, perhaps even as a regular thing all along, but certainly in the year 1861, a detachment of the Swiss Guard was asked for to lend dignity to the *chapel* on the Sunday, which was attended by so many Cardinals.[3]

The last detail we have to record about the Forty Hours is the financial side. This was an important matter and there are instances continually in which the Sodality was obliged to hold back. Thus in the very beginning—April, 1595—it was ordered that the decorations should not be for show and the number and quality of candles was limited. The expense was found too heavy in 1602. In 1612, it was thought necessary to keep within $500.00 and still it was found that the funds on hand were insufficient and a collection had to be made; it was even proposed to petition a yearly subsidy from the Senate, but the motion was not carried. Less pomp was insisted on for 1667. For 1672, the limit set was $250.00; shortly after, $300.00. Economy was again recommended for 1683, as the funds were running low. For 1691, $200.00 was the limit. In 1703, $200.00 again. In 1745, more economy was urged. The limit of $500.00 was set in the Rules of 1780. $360.00 was the limit in 1881.[4]

The cost of the Forty Hours celebration in 1610 was $700.00.

[1]Arch. XVII. 213. [2]Arch. IV. 45, 58, 317, 320, 363, 372, 382, 400.
[3]Arch. V. 72.
[4]Arch. I. 70, VI. 188, XVII. 7, VII. 200, 204, III. 113, 119, 124, 144, 154, 181, 213, XIV. 24, V. 204.

$400.00 was appropriated in 1614. The music bill alone came to $56.60 in 1620. The total recorded in the archives for 1640 was $710.00. In 1669, the cost was $499.16, of which $130.12 went to workmen for 333 days' work, $100.00 to the architect employed, $44.00 for 200 pints of oil, and $151.00 for the music. Six years later, in the Jubilee year of 1675—the Jubilee years were always more splendid—$778.06 were spent, $171.75 going to the painters, $182.40 to masons and carpenters, $92.60 for 166 pints of oil, $67.00 for the music, $52.00 to the architect. In 1691, $77.58 went for 279 pounds of candles, $24.10 for carpenter's work, $21.90 for painting, gilding and transportation, $69.90 for music, decorators, bell-ringers, etc.—$193.48 in all. The architect got $50.00 for his service in 1700, and the painter $300.00. For 1719, about $400.00 was appropriated. A contract with the carpenters in 1725 fixed their compensation at $300.00, including the obligation of lighting up and putting out the lights. The usual thing in the years near 1725 was to spend a little over $400.00 in all, about $100.00 from the sum allowed by the Rules being saved for the Jubilee years, the expense then easily reaching $1,000.00. There was a fire at the High Altar in the night during the Forty Hours of 1751, and the Sodalists paid the decorator $190.00 as indemnity for damask, velvet and silver gowns injured or destroyed. In 1771, the carpenter's charge of $70.00 merely for putting up the scene and the architect's of $10.00 for "doing nothing but being present" were found exorbitant. The carpenter's bill was $60.00 in 1790 and was found excessive; orders were therefore given to secure another bid. The archives contain the details of expenses for the Forty Hours of 1804, as follows: Music, $24.50; Papal Masters of Ceremonies, $6.00; Preacher, $2.05; Sacristans, $8.20; Community $10.00; Mass-servers, 60 cents; sweepers and porters, $1.80; servants of Bishops, $1.20; Beadle, 30 cents; benches, $4.00; rent of large candlesticks, $4.50. In 1812, $105.26 was the total expense. This was increased to $249.00 in 1819, not counting the music.[1]

Arrangements for the coming Forty Hours were made a good time ahead, generally at the December meeting of the Blessed Sacrament Association, and sometimes in the preceding August. The latter time was made a regulation in 1666.[2]

[1]Arch. VII. 145, 294, II. 18, 98, 146, 159, 191, III. 177, 201, XVII. 179, 350, III. 215, IV. 36, 241, 379, 420, XVII. 237. [2]Arch. III. 113.

One of the most important points in preparation for the great event was the collection of sufficient funds for it. Anyone who will cursorily run over the account of the foundations and legacies given above will see at a glance that even both together were insufficient for the large sums expended. It was necessary, therefore, to call upon the members for voluntary contributions. We have given some account of the results above. We may add here that it was customary every year to appoint a committee to do the collecting, as is clear throughout the minutes.

The Discipline in Lent

The custom of taking the discipline at suitable times in the year is found recorded down to about 1725 and very probably continued longer. The most usual occasion was the penitential season of Lent, as is evident from the archives throughout. The regular day chosen was Wednesday of each week. The first year this was done was 1595, when the Secretary records that many came, even in bad weather, for a sermon by the Director on the Seven Words, a quarter of an hour of meditation and examination of conscience, the discipline during a *Miserere* and the Adoration of the Cross. The function began an hour and a half before the *Ave Maria,* and lasted till about an hour after. The exercise "excited great devotion and fervor" and more and more came every time. The idea had been first put in execution during the preceding Advent.[1]

The discipline service was, of course, omitted on Holy Days of obligation, and on the recurrence of special functions, especially in the Gesù.[2]

Sometimes, the service was held on Friday in place of Wednesday.[3]

According to the Rules of 1601, there was first a meditation for a quarter of an hour on the Passion, Our Lady's Sorrows, etc., given by the Director. Then came an examination of conscience. Next one of the members made an address to Our Lord's Sacred Wounds.[4] Finally, there was the discipline.

[1]Arch. I. 64.

[2]Arch. XI. 130 (25 March, 1676), XI. 588, 589 (5, 12 March, 1704, Canonization).

[3]Arch. I. 22 (Good Friday, 1594), VI. 44 (1595), VII. 185 (1610), II. 160 (1675), II. 167 (1679), II. 175 (1684), VIII. 247 (Good Friday).

[4]Arch. XVII. 70.

The Rules of 1629 tell us more of the custom. The meeting began two hours before the Ave Maria. First came the *Steps of the Passion* suitable to the season, two members intoning and the rest answering on their knees. A short sermon followed, the disciplines were distributed and the members prepared in the Oratory or in the neighboring rooms. Then the lights were put out, one of the members made a brief exhortation to compunction and the discipline was taken while the verses of the *Miserere* were recited alternately: other prayers followed. At the end, all made the Adoration of the Cross, the officers first. Finally, the Prefect gave the blessing with the Crucifix.[1]

Such were the regular exercises at the discipline function, both during Lent and at other times in the year. But we read of variations occasionally admitted. Thus the *Nunc dimittis* was recited once in 1628, the *Stabat Mater* in 1625, 1626 and 1632, the *De Profundis* in 1622 and 1623.[2]

The discipline service was rendered more attractive and impressive by the musical feature which was added to it. This is mentioned very often in the archives, and in terms which show how important an element the music was. It was also an expensive one sometimes. In 1617 the bill for a soprano was $3.00. The next year the charge for music rose to $34.20, and to $40.00 in 1619, and $53.00 in 1620. The expense stood at $35.00 for a number of years in the thirties, but was $39.00 in 1656, $39.10 in 1669, $44.60 in 1673, $41.00 in 1680. It came down to $20.00 several times in the eighties, but was up again to $34.10 in 1691. Orders were given not to let it go over $30.00 in 1693, and in 1696 the music was omitted altogether, to economize for the Jubilee year of 1700, when it appears that $60.00 was appropriated.[3]

It was ordered in 1621 that the function should not go beyond an hour and a half and that the music should be short; but the next year it was "as usual." In the years just before 1700, or at least in 1698, "the usual recollection consisted of" meditation on the Passion and the discipline, and nothing more. In 1700, there was spiritual reading, meditation and discipline; in 1701, the *Steps,* meditation and discipline are mentioned. This was in con-

[1]Arch. XVI. 50. [2]Arch. VIII. 452, 323, 346, XII. 196.
[3]Arch. II. 39, 13, 18, 71, 76, 80, 129, 147, 153, 167, 174, 177, 180, 191, III. 159, 167, 176.

sequence of an order made in 1699 that the service should be revived, but only the devotions and the discipline.[1]

It is not surprising from the above account to read that in 1725 the having of music was no longer a custom. The reason given is twofold: it was expensive and it was unprofitable for the purpose intended. The practice, then, in 1725, included spiritual reading, beginning at the *Ave Maria,* the *Steps of the Passion,* a sermon or rather meditation on the Passion, given by the Director, the singing of the *Brief Passion* while preparing to take the discipline, the discipline itself during a *Miserere,* recited alternately with the Director. At the end, there were three strokes for him who was to die first. The *De Profundis* was said during the dressing. Then the *Nunc dimittis* was sung: at the words *Lumen ad revelationem,* the lights were relit. Then came the *Visita, quaesumus,* followed by the Adoration of the Cross, placed on the Altar steps between two lights. The service ended with the blessing with the Cross.[2]

It was customary in the earlier days to invite the Sacred College to these functions and the presence of a certain number of Cardinals is recorded very generally throughout the archives. They did not remain for the taking of the discipline, and all strangers, too, left before it.[3]

The discipline service took place regularly in Lent and, as we shall see, in Advent, and on the vigil of the Assumption. Besides, it was held on certain special occasions in the Sodality's history. There were not a few of these and we need only report instances. Thus on 31 October, 1599, and a number of years after, the discipline was taken for the departed; it took place on the eve of Pentecost of the year 1602 and often afterwards, on the occasion of the Forty Hours according to the Rules of 1601, on the vigil of the Ascension in 1608, and frequently after 1606 on that of Sts. Peter and Paul and that of St. Ignatius.[4]

Retreat

The Rules of 1593 and those of 1609 recommended that Candidates should make a retreat before admission.[5]

[1]Arch. VIII. 102, 158, XI. 503, 533, 551, 588, III. 175.
[2]Arch. XVII. 356. [3]Arch. IX. 122, 160.
[4]Arch. VI. 76, 125, VII. 14, VIII. 34, 427; VI. 200, 382, VII. 309, VIII. 64, 254; XVII. 71; VII. 64; VI. 394, VII. 69, 222, VIII. 306, 25, 262, 311. [5]Arch. I. 3, XVI. 25.

Something of the nature of a retreat for the members seems to have been made during the octave (called *anti-octave*) before the feast of the Assumption. Two or three hours of meditation a day were given to it by many and a good number made a General Confession. There was something similar in 1663, only it was expressly in the nature of a retreat. This was repeated in 1664.[1]

But of regular retreats every year we do not hear until 1724, when leave was granted on 18 March for Exposition of the Blessed Sacrament during the eight days of retreat.[2] After this, the retreat seems to have been a regular exercise every year.

In the following year, we have quite a full description of this important exercise. The time chosen was from Saturday evening before Passion Sunday to Palm Sunday morning. The exercises began at the *Ave Maria* and lasted an hour and a half. The morning hours were judged unavailable. At the *Ave*, a member read for a quarter of an hour a spiritual book suited to the season. Then came a practical conference by the retreat Father for a half-hour. This was followed up by the *Veni Creator*, said alternately, and a "spirited meditation" for a half hour. Exposition followed and a colloquy before the Blessed Sacrament exposed. All ended with Benediction. The *Te Deum* was sung on the last evening. Invitations were sent out to the Nobles and Prelates. The Oratory was not large enough for all who came, and seats were placed in the Sacristy.[3]

Passion Week was the regular time in 1773 and afterwards. Invitations were ordered printed in 1774; a Father was chosen to give the retreat for the Nobles and another one for their servants. In 1776, the faculty for Exposition each evening was again petitioned. The Rules of 1780 put the retreat definitely in Passion Week, from Saturday before Passion Sunday to the Saturday evening before Palm Sunday. The two retreats began a half-hour after the *Ave Maria*. On the last evening, the *Te Deum* was sung. The servants' retreat took place at the same time in a neighboring Oratory.[4]

[1] Arch. I. 37, IX. 245, 263.
[2] Arch. XIII. 148.
[3] Arch. XVII. 359.
[4] Arch. IV. 50, 56, XV. 27, IV. 55, 56, 94, XIV. 36.

The names of the retreat preachers are found in the archives for the years from 1780 to 1812: in 1815, the Jesuits resumed the work.[1]

The preachers were, of course, paid. In 1774, the Sodality preacher got chocolate costing $20.32½, the servants' preacher half that. In 1778, the stipends were $16.00 and $8.00 respectively.[2]

The exercises began a half hour before the *Ave Maria* in 1810, two hours and a half before in 1864.[3]

Cardinals were sometimes asked to give the Benediction.[4]

Palm Sunday

It was on this day in 1593 that the Sodality really began, and hence it was ever afterwards considered and made much of as Foundation Day. We describe below the celebration of the first anniversary. An offering of *Little Flowers* seems to have been made on all the others throughout the Sodality's history, the day chosen being not the date but the feast.[5]

On this day also the palms were blessed, according to the Rules of 1629, by the Prefect or by some other Prelate belonging to the Sodality. The only distinction allowed was in favor of the Prefect and higher Officers, "as all are considered equal while assembled in charity and union." The distribution of palms continued as a custom of the Sodality throughout its history.[6]

In 1864, a decree was made to have at least four Masses on the day, beginning at 7.30.[7]

Holy Week

What we may designate as the regular custom of the Sodality was to have the full Holy Week services on the last four days before Easter; but there were exceptions. By Holy Week services we mean Tenebrae on Wednesday, Friday and Saturday, Mass and the Office on Thursday—all in the Oratory—Mass of the Presanctified in the Church on Friday and the Hours in the Oratory, as also the Prophecies, Litany, Mass and Hours on

[1]Arch. IV. 154, &c., 391.
[2]Arch. IV. 59, 112. [3]Arch. IV. 364, V. 76.
[4]Arch. V. 63 (1857), V. 74 (1862), V. 77 (1864).
[5]Arch. XVII. 81 (1601), VI. 315 (1604), XII. 33 (1629), IX. 5 (1648).
[6]Arch. XVI. 54, XVII. 349 (1725), XIV. 37 (1780), V. 77 (1864).
[7]Arch. V. 77.

Saturday. So it stands, generally speaking, throughout the archives. The Rules of 1629 add participation in the procession on Holy Thursday and this was the practice several times before and after.[1]

Besides these liturgical exercises, there was also discipline on Wednesday and Friday, if not always, at least generally from 1614 to 1687, as is evident from many records in the archives.

There was also a sermon on the Passion on Wednesday or on Friday afternoon in a good number of years.[2]

A Conference on the Blessed Sacrament was prescribed in the Rules of 1629 for Thursday morning.[3] Meditation seems to have taken its place in 1655 and 1656.[4]

In 1750, at Tenebrae, the figure of the "dead Saviour was placed under the Altar with six yellow wax candles and at the end of the *Benedictus* was covered with a black veil."[5]

In 1631, we read of the *Stabat Mater* being recited on Good Friday.[6]

The adoration of the Cross is mentioned several years. It seems to have taken place in the Oratory.[7]

Mass on one or other of the three days is not mentioned in the minutes, and was forbidden on all three in 1691 and 1692. It was permitted by the Sacred Congregation for Thursday in 1693, but took place on Saturday only in 1694, but only on Thursday in 1702, 1703 and 1704.[8]

The Seven Churches

A favorite devotion of the Romans has long been a visit made on the same day—from First Vespers to First Vespers—to the seven great Basilicas of St. Peter, St. Paul, St. Sebastian, St. John Lateran, the Holy Cross, St. Lawrence and St. Mary Major.

The Sodality performed this devout pilgrimage generally on the Thursday after Easter, from the year 1610, when mention of it occurs for the first time in the archives, to 1689, when "for good reasons" it was omitted.

[1]Arch. XVI. 43, VIII. 10 (1619), VIII. 105 (1621), IX. 197 (1661), IX. 279 (1665).
[2]For instance, Arch. VIII. 104 (1621), XII. 480 (1642), IX. 34 (1650).
[3]Arch. XVI. 37, 43.
[4]Arch. IX. 94, 105.
[5]Arch. XIII. 133.
[6]Arch. XII. 150.
[7]Arch. VIII. 292 (1625), XII. 36 (1629), IX. 125 (1658).
[8]Arch. XI. 379, 397, 415, 435, 565, 578, 589.

The details are given in the Rules of 1629. Each one made his way to St. Peter's and visited the Altars. From there the procession to St. Paul's began, some walking, some in their carriages. At the Holy Ghost Gate all halted and the Itinerary was said. The procession then moved on, each one engaging in private devotions—beads, Office, etc.—and at certain points on the road where there were no houses, they said the Litany of the Saints or Our Lady or other prayers together.

Two purveyors were appointed several weeks before, to provide what would be needed for the pilgrimage.

Outsiders could not be invited without the Director's or Prefect's leave. Servants also were not brought along.

The carriages were dismissed on reaching the place selected for the break and rest, with orders to return four hours before the *Ave Maria*.

In each Church five *Our Fathers* and five *Hail Marys* were said at the Blessed Sacrament Altar, three at that of the Apostles, if there was one, and one at the other Altars.

Before leaving the place of rest, there was a short sermon, at which all had to be present.

All went afoot from a little distance away to the Gesù, and there the *Te Deum* was sung.[1]

A contribution was collected from each to cover the expenses: in 1610, 36 cents a head.[2]

There was Mass in a chapel on the way in 1629; this was said next year at St. Peter's. In 1621, a second Mass was said at the villa.[3] In 1621 and 1629, and perhaps regularly, some even went to Communion.[4]

At the place of halt, lunch was served—the serving being done in 1621 by the Director and some members at first table and by the Prefect and other Prelates at the second—and there is an occasional hint of a certain amount of recreation, as, for instance, in 1628. In this year, however, many made the whole pilgrimage afoot—and it is no mean distance.[5]

[1]Arch. XVI. 53.
[2]Arch. VII. 153.
[3]Arch. VIII. 108.
[4]Arch. VIII. 108, XII. 36, 87.
[5]Arch. VIII. 109, VII. 353.

In 1658, two Cardinals made the pilgrimage with the Sodality, and after Mass at the villa, each took the head of a table in the refectory. There was "excellent music" in recreation after dinner. The Cardinals joined the rest in going, as usual, the last part of the pilgrimage afoot.[1]

It was not at all unusual for Cardinals to visit the Seven Churches with the Sodality.[2]

Pentecost

The one peculiar feature of Pentecost Sunday was, in the first years, the Forty Hours devotion which began that day, and later on the Exposition of the Blessed Sacrament in the Oratory from the end of Mass until the evening. We have seen above that this abbreviation of the Forty Hours began in the year 1609, the year after that in which the Pentecost Forty Hours were held for three days for the last time. The practice continued on regularly, at least down to 1704, as is clear from the minutes every year. It fell out for several years before 1628, but was ordered restored in that year.[3]

The customs were the same as for the Forty Hours, the hours of adoration being assigned, sermons being delivered and the Litany being sung. The Blessed Sacrament was brought back to the Church at the end.[4]

The expense was not very great. The candles—7½ pounds—only came to $2.10 in 1647, and to $5.59 in 1657.[5]

In 1780, there was no meeting at all on Pentecost,[6] and consequently there was no Exposition.

Corpus Christi

Because of the Processions of the Blessed Sacrament occurring at the time, there was no meeting on *Corpus Christi* nor on the following Saturday and Sunday, with very rare exceptions.

In 1725, it was customary for members of the Sodality, Priests and laymen, to be invited to carry the canopy over the Blessed Sacrament on *Corpus Christi*. Two bands were invited, so as not to tire any one.[7]

[1]Arch. IX. 125.
[2]Arch. VIII. 165 (1622), XII. 560 (1645), XI. 16 (1669), XI. 176 (1679), XI. 243 (1683).
[3]Arch. VIII. 466.
[4]Arch. VIII. 469.
[5]Arch. II. 120, 131.
[6]Arch. XIV. 37.
[7]Arch. XVI. 356.

The Sodality seems to have taken on itself by the year 1750 complete charge of the procession, giving the necessary orders and paying the cost of decorations, etc. $21.00 was given for this out of the treasury.[1]

Feast of B. Gregory Barbarigo

Cardinal Gregory Barbarigo, at one time Prefect of the Sodality, having been declared Blessed, a relic of him was sought in 1780 and a picture the next year. The following year we read of a triduum held before his feast, with a special preacher. A plenary Indulgence for the day was petitioned and granted. We read in 1821 again of arrangements made for the feast. In 1827 leave was obtained to transfer the feast to a more convenient day.[2]

Feast of St. Ignatius

In the year 1619, the Council decreed to celebrate the feast of St. Ignatius. This was not done by holding a meeting on the day: in fact, when 31 July was a Saturday or Sunday, the meeting, generally speaking, was omitted, because of the extra service in the Gesù. The honor done to St. Ignatius consisted in presenting at the Altar twelve large candles, costing usually $10.00. These two items are found throughout in the minutes of the Secretary.

The ceremony of presentation is described under date of 1621, 1648 and 1750. A little procession was formed in the Oratory by the Prefect and some other Prelates, all bearing the large candles. They arrived at the High Altar in time for the Offertory, and then presented the candles to the celebrant, kissing his hand.[3]

Anti-octave of the Assumption

It was customary from the earliest times down to 1704 to hold meetings of the Sodality on the mornings of the days from 8 August to 13 August, this going under the name of the Anti-octave of the Assumption.

The exercises adopted for these meetings—which, by the way, were not eight but six in number—are set down in the Rules of 1629. There was Mass every day, the Litany of Our Lady, meditation on points proposed by the Director, and the

[1]Arch. XIII. 133.
[2]Arch. IV. 162, 166, 169, 174, 427, 428, XVII. 250.
[3]Arch. VIII. 363, XII. 489, XIII. 135.

Hours of Our Lady's Office.[1] This was the custom always, but not seldom some of the days seem to have been omitted. We noted above how the first time the anti-octave was held it took the character of a retreat.

In 1724, a variation from the anti-octave was tried. In place of the six morning meetings, three evening meetings were inaugurated to precede the vigil. The change was approved by Father General Tamburini, the anti-octave having dwindled down to almost nothing. The new triduum included spiritual reading for a quarter of an hour, the *Veni Creator* and prayer recited, a good half-hour's discourse by the Director, seated at a table, Exposition of the Blessed Sacrament, the Litany of Our Lady, a colloquy recapitulating the discourse, Benediction.[2]

In 1750, we find instructions how to prepare for the triduum; invitations were to be sent out, the Altar was to be decorated, the seats arranged in a certain way, the chapel was to be adorned. The bells were to be rung all three days—but this provision, says the Secretary, was sometimes not carried out "through the laziness of the sweepers," who had that charge.[3]

It was the Prefect in 1774 who chose the preacher for the triduum. Five years later, a triduum of catechetical instructions was given to the servants of the nobility, $3.00 being appropriated as the stipend. According to the Rules of 1780, the triduum preacher was chosen by the Sodality, as was also the one for the servants.[4]

By special Indult, the Indulgence of seven years and seven quarantines granted for the triduum was transferred in 1783 to a triduum before the Immaculate Conception. The reason was the missions held in the city at the time of the Assumption that year.[5]

The stipend given the preacher in 1783 was $6.15; in 1801 it was $1.00 a discourse.[6]

In 1874, the bad condition of the Chapel into which governmental spoliation forced the Sodality and the smallness of the new Altar led the Council to decree the omission of the sermons, though prayers were ordered said. Besides, many members were

[1]Arch. XVI. 36.
[2]Arch. XVII. 365.
[3]Arch. XIII. 136.
[4]Arch. IV. 140, 17.
[5]Arch. XIII. 146, IV. 193.
[6]Arch. IV. 195, 324.

absent from Rome at the time. This last reason brought a discussion in 1877, would it not be better to transfer the triduum and the celebration of the feast to a more opportune date near the reopening of the Sodality after vacation. In the debate, one member suggested to transfer the triduum to the Church; another was in favor of another date. Nothing was done, and next year a formal decision was recorded counter to both proposals. In 1879, however, the Council agreed to the former plan of transferring the feast to the Church and ordered a rescript procured for the transfer of the Indulgence.[1]

Vigil of the Assumption

This, from the earliest times, was a discipline day, and the keeping up of the custom is recorded throughout the archives down to 1703.

The function was practically the same as on the other occasions when the discipline was taken, including the *Steps of the Passion,* a sermon, the distribution of disciplines, a brief exhortation to compunction, the taking of the discipline and the adoration of the Cross, followed by the blessing with the Cross. Strangers and Cardinals were invited and many came.

The Altar was dressed suitably to the feast: in 1601, with an antependium, silver reliquaries of the Saints, etc.[2]

The First Vespers of the Assumption were rendered by paid musicians, but the regulation made in 1598 prescribed that some of the Psalms should be recited in simple and sustained tone by the members.[3]

The cost of this music reached $60.00 in 1763, and was ordered dropped. But next year it was the same story as before, and again in 1767.[4]

The music ordered in 1598 was soon in disfavor, for the Rules of 1601 had Vespers recited "without any kind of singing, but only read intelligibly and distinctly."[5]

Assumption

This was the principal feast of the year, giving the Sodality its title.

[1]Arch. V. 140, 159, 162, 165.
[2]Arch. XVII. 57.
[3]Arch. XVI. 50, VI. 18.
[4]Arch. III. 227, 231, IV. 15.
[5]Arch. XVII. 57.

The celebration was regulated on 11 July, 1598. Mass was to be sung and there was General Communion. There was a certain amount of music at the Mass over and above the liturgical parts. The Litany was said in the Oratory. So it was in 1598.[1]

The music on the vigil and the day came to $7.00 in 1617; next year, to $12.00, and $3.00 was paid for the decorations. In 1619, the decoration bill was $3.20, the music bill $12.50. In 1658, the charge for music and other items was $17.60; in 1677, $12.10; in 1690, $4.70.[2] The candles for the feast came to $3.80 in 1637, and ten years later to $2.00.[3]

About 1725, the singing at Mass was often omitted, as hindering devotion.[4]

In 1629, the Hours of Our Lady's Office were recited, meditation was made and there was a sermon. The solemn renewal of the Act of Consecration concluded the function.[5]

In 1725, there were Masses all morning, the celebrants being invited or Priests being given a stipend to say Mass in the Oratory.

After dinner, the Jesuit Community said the Litany of the Saints in the Oratory. An invitation to attend this was given to all the men present at the sacred lecture in the Church and so the Oratory was filled. At the end of the chanting of the Litany, a Priest gave the blessing with a statue of Our Lady.

Julius Mandosi left a foundation to defray the cost of medals for the feast. These were 100 in number in 1673. In 1725, not only the medals but also pictures of Our Lady were distributed among the members.[6]

This was still done in 1750, and the Litany was sung in the Oratory by two of the members. In the afternoon, the Jesuits still said the Litany in the Oratory, the whole Altar being lighted up for it. The men from the lecture in the Church still came for the Litany. 100 large and 25 small medals were distributed, after having been blessed by the Pope.[7]

The medals in 1774 were 200 large and 100 small ones; and pictures also were distributed in the usual way. In 1778, the medals came to $7.50. There were 500 in 1783, and they cost $7.50 again.[8] The Sodality had a plate for making the pictures.

[1]Arch. VI. 18.
[2]Arch. II. 5, 10, 11, 15, 16, 134, 163, 190.
[3]Arch. II. 86, 121.
[4]Arch. XVII. 370.
[5]Arch. XII. 54, XVI. 41.
[6]Arch. XVII. 369.
[7]Arch. XIII. 137.
[8]Arch. IV. 66, 123, 188.

Repairing it cost $4.10 in 1785.[1]

In 1780, there were many Masses, the Litany, an exhortation, and medals and pictures were distributed.[2]

An interesting touch is recorded in the year 1750. The last evening the candles left over were carried by ordinary porters into the Oratory, but they were ordered "accompanied by members with lights, because it is incredible how coolly these seculars steal."[3]

Nativity of Our Lady

We have noted above that the Assumption Forty Hours was transferred a few times so as to begin on 8 September, and also that the Office of Our Lady was recited on the feast or on some day near it. In not a few years, there was a sermon, and this was the regular thing from 1692 to 1704. The Act of Consecration was renewed on the same day at this period.

A number of years, and we are inclined to think regularly, the meeting was advanced, so as to leave the Oratory to the Merchants' Sodality, whose principal feast this was.[4]

All Saints

The first day of November was one of the *Little Flower* days of the year. The offering was in honor of all the Saints. Instances are common in the archives from the earliest days down to 1657.

Anniversary of the Departed

It was prescribed in the Rules of 1629 and was customary all years, it seems, to say the Office of the Dead for the Sodality's departed some time in the month of November. In 1629, the day was Saturday within the octave of All Souls. The Litany and meditation were omitted.[5]

Anniversary for Benefactors Deceased

On some other day in November, Mass and the three Nocturns and Lauds of the Dead were offered for deceased benefactors. The list and their benefactions were read out before. Each Priest, besides, had to say a Mass for them and the non-Priests the beads. This was the rule in 1629 and it seems to have been

[1]Arch. IV. 206.
[2]Arch. XIV. 35.
[3]Arch. XIII. 136.
[4]Arch. XII. 467, 631 (1641, 1647).
[5]Arch. XVI. 42.

faithfully adhered to always, though the day chosen was sometimes not in November.[1]

Advent Disciplines

The custom of taking the discipline in the Oratory, mentioned above for other occasions, was observed also on the Fridays of Advent, and this from the earliest times down to 1675, as may be seen at the beginning of Advent in the Secretary's minutes each year: there is, however, hardly any mention toward the end of the period.

The function was regulated on the same lines as those reported above for discipline days.

The music was ordered dispensed with in 1621, but came back to stay in 1622. It was again omitted in 1665.[2]

There are a few instances of these meetings being held on Wednesday.[3] They were, of course, omitted on feast days like the Immaculate Conception.[4]

Among the exercises, the *De Profundis* figures in the years 1622 and 1623, as was noted for these years in Lent.[5]

The music came to $6.00 in 1618, $9.00 in 1635, $16.50 in 1647.[6]

Advent Little Flowers

At the last meeting in November, according to the Rules of 1601, it was customary to present a spiritual bouquet to the Child Jesus, consisting of "fasts, disciplines, Communions, visits to prisons, Masses, alms, the *Scala Santa*, the Seven Churches, beads, meditations, vocal prayers, acts of virtue and other pious works. Record of the practice is found for a number of years.[7]

On 8 December there was a sermon and the Act of Conse-

Feast of the Immaculate Conception

cration was renewed in the years between 1692 and 1704, as is clear from the minutes under these dates.

[1]Arch. XVI. 42.
[2]Arch. VIII. 136, 158, IX. 298.
[3]For instance, Arch. II. 78 (1635), IX. 30 (1649), IX. 90 (1654), IX. 298 (1665) XI. 126 (1675).
[4]Arch. XII. 313 (1634).
[5]Arch. VIII. 158.
[6]Arch. II. 11, 78, 122.
[7]Arch. XVII. 82, XII. 181, 471, 577 (1631, 1641, 1645).

Christmas

We have spoken above of the Forty Hours celebration at this period, and have noted that it soon ceased to be customary.

In the year 1607, Matins and Lauds were said beginning at 11 P. M. The members received Communion at the Midnight Mass. At the second Mass they recited the Hours of the Office, then the meditation was made and the third Mass followed.[1]

The custom did not last long, and the Christmas meeting was even omitted, on account of the duties of the members at Papal *chapels,* etc.[2]

In 1725, a triduum before Christmas was established, to be held in the evening, in preparation for the feast, but then there were no meetings during the holidays.[3]

Prayers for Benefactors

On some day in December or January, the Seven Penitential Psalms were said for the living benefactors of the Sodality, a list of their names and benefactions being read out. Each Priest was exhorted to say a Mass for them and each non-Priest a pair of beads. The day was sometimes in a month different from these.[4]

Election Day

On Election days, according to the Rules of 1629, there was no meditation or other exercise.[5]

[1]Arch. VII. 50.
[2]Arch. XVI. 37.
[3]Arch. XVII. 355, 340.
[4]Arch. XVI. 39.
[5]Arch. XVI. 39.

CHAPTER IV

ANNALS

1593

"In the year of Our Lord 1593. In the Name of the Most Holy Trinity, Father, Son and Holy Ghost and of the Blessed Virgin Mary assumed into Heaven. Amen.

"Many pious persons, having learned by experience the great fruit derived from Sodalities, especially when erected under the patronage of the Blessed Virgin, for their own and their neighbor's salvation and the greater glory of God, and filled with a holy zeal, have for a long time pleaded with the Reverend Father Claude Aquaviva, General of the Society of Jesus, to use the powers conferred on him by the Sovereign Pontiffs and do them the favor of establishing a Sodality under the protection and title of Our Lady's Assumption and of aggregating it to the Primary Sodality of the Annunciation."

Such is the origin of the Sodality of Nobles of Our Lady's Assumption erected in the Professed House of the Society of Jesus at Rome.

Father Aquaviva waited no less than nine months to see if this fervor would cool and then appointed Father Gregory Mastrilli as Director (then called *Prefect*) to subject the petitioners to still further trial. Finally, he determined to accede to their request and bade the Father Director put together the rules to be followed and to have the officers elected.[1]

Father Mastrilli gave the pioneer members an exhortation and called them together for the first meeting on the feast of the Immaculate Conception, 8 December, 1593.

A Chapel had been prepared in the Professed House for the new Sodality by the Father General and there many of those who greatly desired the establishment of the body assembled, among them Mons. Denis Ratta, of Bologna, Mons. Philip Archinto, of Milan, Mons. Peter Petroni, of Rome, Mons. Lawrence

[1]Arch. I. 1.

Prezzato, of Venice, Mons. Thomas Gualterucci and His Excellency the Duke of Acquasparta.

First came the invocation of the Holy Ghost. The Litany of Our Lady followed. Next an exhortation was given on the elections. These resulted as follows: Prefect,[1] Mons. Denis Ratta; First Assistant,[2] Dr. Tarquin Vipera; Second Assistant, Octavius Gabrielli; Secretary, Augustus Dossena dei Spernazzati; Sacristan, Bartholomew Gazza.

The next meeting was called for Christmas Eve.

On that day, after the Invocation of the Holy Ghost and the Litany of Our Lady, the Secretary read the Rules aloud. These were written out on parchment and were posted up in public.[3]

The Rules were accepted unanimously.[4]

Then the Father Director presented the Diploma of erection and aggregation, constituting the body a full blown Sodality of Our Lady. The date was 4 December, 1593.

The Sodality of Nobles was inaugurated in this formal way at this time, but its first meeting had occurred on Palm Sunday, 19 March, of the same year,[5] and Palm Sunday was commemorated as Foundation Day throughout the Sodality's history.

The custom of delaying erection and aggregation for some time was a common one in the early days. The Prima Primaria at first had no Rules and apparently no organization of any kind: only in the second year did it take on the external forms of an organic body.[6]

The Sodality of Nobles at Rome was by no means the first of the kind to come into existence. One was founded in the Professed House of Palermo in 1576,[7] a second—perhaps it was the first of all—at Usuqui in Japan,[8] another at Messina in 1582.[9] There was one in Vienna begun in 1579.[10] From 1581 on, the *Annual Letters* of the Society of Jesus mention many. Thus in 1581 there were Sodalities of Nobles at Caltagirone and at Naples; in 1582, at Olmütz; in 1584, at Bari; in 1585, at Catan-

[1]Then called *Superior.*
[2]Called *Adjunct.*
[3]Arch. I. 2.
[4]Arch. I. 9.
[5]I. 62.
[6]Mullan, *History of the Prima Primaria,* p. 47.
[7]Aguilera, *Provinciae Siculae,* etc., I. 210.
[8]*Hist. S. J.* 1576, n. 231.
[9]Aguilera, I. 242.
[10]*Fahne Mariens,* 1910, 84.

zaro; in 1586 and 1587, at Syracuse, at Como, at Padua, and at Lucerne; in 1588, at Turin and at Seville; in 1589, at Lecce and at Brescia; in 1593, one was started at Malta—not to repeat under each year those mentioned under another.

The good done by these and similar Sodalities may well have been the reason of the zeal of the Romans in forming their Sodality. At Usuqui, the 20 members in turn entertained the rest on Sundays, after Mass and sermon, and no conversation was allowed all day except on spiritual topics and how to refute the false reasonings of the idolaters. The result was, none, even of the oldest Bonzes, dared meet a Sodalist in argument. In Palermo, the Sodality attended the Forty Hours devotion, sent large alms to England, took the discipline on Fridays in their Oratory and gave great edification by their willing obedience to their Director.[1] The work of predilection at Naples was assisting reduced families.[2] The sum contributed for this reached two thousand gold pieces a year.[3]

1594

A Sodality—apparently composed of the members' servants —existed in this year and charge of it was formally accepted by the Nobles on 21 May, when it was but newly begun. It had the same Prefect as the other, but he was represented at its meetings by a sub-Prefect, who had to report to him: the Prefect himself, however, was required to visit the other Sodality to see how things were going.

This Sodality—called that of the *Creati* or dependents—was looked on as one and the same thing with that of the Assumption, participated in its Indulgences and followed the same order of time.[4]

Perhaps we should not be far wrong if we attribute to this arrangement—which is not mentioned afterwards—the solicitude of the Sodality of Nobles for instructions, retreats, etc., to be given their servants.

1595

In the year 1595 three vocations to Religious life are re-

[1] *Litterae Annuae, S. J.* 1586, 7, p. 52. [2] *Ibid.* 1590, 91, p. 44.
[3] SPINELLA, *De Laudibus Virginis, in* MIGNE'S *Summa Aurea*, p. 124.
[4] Arch. I. 24, 25, 27.

corded. Such vocations are mentioned elsewhere from time to time in the archives. The Orders entered were various: we have noted in the early days chiefly the Cistercians, the Carmaldulese, the Capuchins and the Carthusians.[1] Probably, there were a good many more that were not recorded by the Secretaries.

In the afternoon of 5 August, the picture of the Assumption was exhibited over the Altar of the Oratory. The painting was by one Master Joseph, the walnut frame, "well and most diligently carved," by Master John Anguillara.[2]

In October, the new Superior of the Professed House appeared before the Sodality and in an address to the Sodality said he looked upon it as a precious gem set in gold, and expressed his willingness to serve the members, collectively and singly. The Sodality was pleased with the Father's care for them.[3]

First Masses were a number of times said in the Oratory. The first mentioned was on 21 December, 1595.[4]

1598

A splendid act of generous self-conquest is recorded this year. One of the members, seriously injured by an enemy, not only forgave him but even induced his brother to do the same.[5]

An admonition was given on 22 November to observe silence in and about the Oratory, especially while any one was speaking.[6]

1599

On 22 August, Mark Agrippa Dandino was consecrated in the Oratory Bishop of Jesi.[7] The new Bishop established in his episcopal see a Sodality of the Assumption, as we learn from a letter to it under date of 15 October, 1600.[8] He was one of the founders of the Roman Sodality,[9] and on his death in 1603 a funeral service was held for him in the Oratory (22 November).[10]

1600

On 14 October, 1600, an Indult was ordered asked for to gain the Jubilee by making the visits all on one occasion.[11]

[1]Arch. I. 138, 139, X. 92, 157, VIII. 81.
[2]Arch. I. 84.
[3]Arch. I. 106.
[4]Arch. I. 137.
[5]Arch. VI. 5.
[6]Arch. VI. 33.
[7]Arch. VI. 65.
[8]Arch. X. 17.
[9]Arch. XVIII, 186.
[10]Arch. VI. 292.
[11]Arch. VI. 122.

1601

In July, it was announced to the Sodality that Father Julius Mazarini had finished his book on the Psalm *Miserere* and had dedicated it to the Sodality. Four members were appointed a committee to thank him.[1]

Toward the end of the same month, the Director distributed among the members a printed folder containing directions for morning prayers and the examination of conscience.[2] This he did, says the Secretary, in order to fulfill his obligation of teaching these things to the Sodalists.

1602

There is extant a very cordial letter under date of 29 September, 1602, to the Sodality of the Assumption at Naples, thanking them for the edification given by them and promising prayers "to Our Lord and the most glorious Virgin, our Advocate and Lady," for their spiritual and temporal well-being.[3]

1603

On 28 November of the following year, the Sodality wrote again to the Sodality of the Assumption at Naples, relating how the Prefect of the time, John James Adorno, from what he had seen in the Naples Sodality, had introduced into the Roman the salutary practice of visiting the hospitals.[4]

1604

Charles Grifoni's passage to a happy eternity is recorded toward the end of this year. A short time before dying, he said that nothing had ever given him greater comfort and nothing was more consoling to him in the miserable state in which he was than his having been a member of the Sodality. And he begged the Father Director, who was present, to admit his son into the Sodality in his place.[5]

[1]Arch. VI. 137. The title of the book was *Cento Discorsi su'l cinquantesimo Salmo,* Rome, 1600 (Sommervogel).
[2]Arch. VI. 142.
[3]Arch. X. 27.
[4]Arch. VI. 37.
[5]Arch. VI. 352.

1605

At the distribution of Monthly Patrons for September, the Father Director presented each member with a little book on one of the Psalms.[1]

1608

A Cardinal member of the Sodality was sent in this year as Legate of the Holy Father to Prague. The Sodality gave him letters to the Jesuit Rectors there and at Innsbruck and Hall, commending him to the kindest offices of the Sodalists, as being a member of the Sodality of Nobles at Rome.[2]

1609

In August, the Sodality came into possession of two pictures with silk and gold frames. The larger represented the Assumption of Our Lady into Heaven and the smaller the birth of Our Lord.[3]

When an attempt was made in March, 1620, to sell these frames and pictures for $580.00, creditors of the donor appeared and demanded them.[4] By agreement with the creditors, the pictures were ordered auctioned off on 6 August, 1628.[5]

A kind of Sodality Consultation occurred in September, but different from the usual in being in writing. Each member put on a paper his suggestions about the management of the Sodality and cast it into a box on 13 September. Two weeks later they were published by the Director, for use by the individuals and for common edification.[6]

1610

On 29 May, it was voted unanimously to recite the Office of the Dead for the Most Christian King, Henry IV of France. This was done on 5 June, at the expense of two of the members. The whole Oratory was decorated, and inscriptions in Latin, Greek, Hebrew and French, praising the King, were set up. The music was exquisite and the sermon was in elegant and learned

[1]Arch. VI. 362.
[2]Arch. 10. 47.
[3]Arch. VII. 120.
[4]Arch. VIII. 52.
[5]Arch. VII. 365.
[6]Arch. VII. 127, 128.

Latin. Candles were distributed liberally and the Ambassador of France and many Prelates and Nobles were present, even non-members.[1]

A letter addressed to the Bishop of Sora, Mons. Giovanelli, toward the end of this year, congratulates him on the progress made by two Sodalities established by him in two of the principal places of his diocese and wishes him a Merry Christmas.[2]

1611

Mons. Attilius Amaltei, on 24 December, presented the Sodality with a bone relic of St. Denis in a gilt brass reliquary.[3]

1612

Melchior Lopez de Sousa is a name which very frequently occurs in the volume of the Sodality's letters. In 1612, he sent it a poem dedicated by him to the Sodality. In thanking him for the honor, the Prefect and the Secretary promised that the poem should be printed and a copy sent to the author.[4]

1615

Again in this year a present was made to the members in the shape of a pamphlet on the Angel Guardian printed at his own expense by John Baptist Galletti. This was on 10 January.[5]

On 21 March, a formal document was promised and on 28 March it was executed, conferring on an impecunious Priest the sum of $20.00 a year until he should be otherwise provided with the means of living. Similar cases have been noted a number of times in this history.[6]

1621

In an important meeting of the Council held on 9 October, along with momentous decisions regarding the Blessed Sacrament Association, a vote was unanimously passed that "the Sodality of the Assumption will go on well in proportion as it keeps united to and dependent upon the Society of Jesus, which brought

[1]Arch. VII. 161.
[2]Arch. X. 60.
[3]Arch. VII. 197.
[4]Arch. X. 94.
[5]Arch. VII. 390.
[6]Arch. VII. 403.

it into existence and in whose bosom it has always been fed, cared for and nursed."[1]

At Christmas time, Count Camillus de Barbieri dedicated to the Sodality his book on *The Four Last Things and the Misery of This Life*.[2] It is not recorded in the archives, but very probably the author distributed copies among the members. This is the third instance of such gifts.

1622

Extraordinary and spontaneous contributions were made this year towards the expenses of the feast on 12 March for the Canonization of St. Ignatius and St. Francis Xavier. The sum was $152.55.[3]

A first Mass took place in the Oratory on 1 May.[4]

1623

On 6 August, St. Francis Xavier was canonized by Urban VIII. The 2 December following, being the first celebration of his feast as a Saint, the Sodality presented twelve torches of two pounds each—"as five pound torches could not be found"—at the high Altar before the solemn Mass. The Prefect being absent, his place was taken by the Archbishop of Rhodes, followed by the Archbishop, Bishop, Prelates and other members of the Sodality.[5]

1625

With the purpose of gaining the Jubilee, the Sodality in a body made the rounds of the Seven Churches on 3 April.[6]

1626

Trinity Sunday, 7 June, of this year was made a red letter day by the Prefect, Mons. Jerome Schinchinelli, celebrating his first Mass in the Oratory. The entire Chapel was decorated and the Altar had the Sodality's precious pious objects on it. The

[1]Arch. VIII. 134.
[2]*I trattati delli quattro novissimi e della miseria dell' umana vita* (Arch. VIII. 149).
[3]Arch. XVI. 132.
[4]Arch. VIII. 169.
[5]Arch. VIII. 235.
[6]Arch. VIII. 295.

celebrant wore a rich chasuble and had two assistants at the Altar. He gave Communion to nearly all the members and allowed all to kiss his hand at the end of Mass. The regular exercises were not omitted on account of this festivity.[1]

1627

The disciplines were renewed in May of this year.[2]

1628

A vote was taken on 19 June whether the Sodality property could ever be loaned. The decision was negative, but was interpreted on 9 July not to include the Jesuit Fathers and their Churches.[3]

1633

A letter to Louis Citadella, Prior of St. John at Lucca, dated 17 December, 1633, thanks him for "the welcome and dear present of such a beautiful Bambino," or figure of the Child Jesus, used at Christmas time.[4]

1645

This year, the Duke of Parma presented to the Professed House of the Gesù the arch used at the installation of Pope Innocent X. The Fathers offered it to the Sodality and it was accepted. Probably it served in some way for the Forty Hours apparatus.[5]

1646

The Fathers of the Eighth General Congregation of the Society of Jesus, met to elect a successor to Father Mutius Vitelleschi, were invited by the Sodality to attend the meeting on Foundation Day, Palm Sunday, 25 March. The new Father General, Vincent Carrafa—perhaps the oldest and most successful Director

[1]Arch. VIII. 355.
[2]Arch. II. 35.
[3]Arch. VII. 360, 362.
[4]Arch. X. 288.
[5]Arch. XII. 572.

of the Sodality of Nobles at Naples,[1] accepted the invitation, accompanied by as many as 60 of the Electors. A discourse was delivered "in admirable Latin by John Vittorio de Rossi on the institution of our Sodality." The Father General and the rest along with the members were presented with white palms, donated, 180 in all, by Jerome Vivaldi.[2] The address of de Rossi was printed and distributed to the members on 15 April.[3]

Don Philip, son of the King of Tunis, received Holy Communion from the hand of Cardinal de Lugo in the Oratory. The youth was a convert to the Faith.[4]

1647

Two vases left to the Sodality by Jerome Scarnati were ordered sold on 30 March, in order to have two larger and more imposing ones made.[5]

1649

A certain Giroloma Piscina, dying this year, left the Sodality her universal heir, but with two provisions. One was the obligation of spending $2,000.00 or $2,500.00 for the purchase of a home for women, unmarried or widow, to be chosen, except some named in the will, by the Sodality. The other was the founding of a chaplaincy with $1,000.00 for a daily Mass. After due consideration, the legacy was not accepted.[6]

1654

On 8 November, Father Martin Martini, a Missionary from China, spoke to the Sodality and told them many highly edifying things of the devotion of the Christians of those parts.[7]

1658

The Queen of Sweden attended the meeting on 14 August with "great spiritual consolation." She was in a room from which a window opened into the Oratory.[8] She was in the same place for

[1] DRIVE, *Historical Sketches*, p. 37.
[2] Arch. XII. 593.
[3] Arch. XII. 598.
[4] Arch. XII. 609. His visit to the Prima Primaria, of which he was elected Prefect, is described in MULLAN, *History of the Prima Primaria*, p. 17.
[5] Arch. XII. 619.
[6] Arch. III. 90.
[7] Arch. IX. 89.
[8] Arch. IX. 135.

the services on Wednesday, 26 March, in the year 1659, and was present a number of years at the Forty Hours Exposition.[1]

1671

St. Francis Borgia was canonized on 12 April, 1671. In the September of that year, arrangements were made by the Sodality for the translation of the standards of the Saint from St. Peter's to the Church of St. Ignatius and the Gesù respectively. 50 members and 20 Prelates were to participate in the procession and the Prefect of the Sodality was to go between the two standards. The procession took place on 4 October. There were no fewer than 80 Prelates and as many as 200 Nobles and Gentlemen. 100 new torches were carried, costing $54.15.[2]

1672

Six costly silver reliquaries were made this year for the Sodality with money partly donated, partly appropriated by the Association.[3]

1675

The Jubilee visits were made by the Sodality in a body on 30 March; two other visits having to be made by the members separately.[4]

1680

Powers of attorney were given to the *Camerlengo* of the Association on 23 December, 1686—as had been given on 21 August, 1680, also—to refuse in the Sodality's name a legacy made by Angela Sorani of $100.00 burdened with a perpetual foundation of 24 Masses a year. This was a wise provision, as the stipend for a Mass, then 10 cents, might (and did) increase, and on the other hand the interest from the fund might, as often happened, diminish. In either case, the Sodality would not have from the $100.00 enough to keep up the Masses.[5]

[1]Arch. IX. 148, 234, 275, 305, XI. 12, 31 (1663, 1665, 1666, 1669, 1670).
[2]Arch. III. 119, XI. 59, II. 151.
[3]Arch. II. 155.
[4]Arch. XI. 118.
[5]Arch. III. 135, 149.

1680

In this year tables and a book case were made for the Sodality costing $71.82.[1] The following year, a table in the Sacristy for vesting came to $10.25,[2] and the Sodality paid part of the cost of the benches used in Church for the Cardinals when they came to Forty Hours.[3]

1682

A cope and an alb were bought for $153.25.[4]

1687

A new door was made for the Sacristy.[5] It cost $8.70.

1688

In this year occurs the first mention of a procession entered into by the Sodality. It was ordered by the Holy Father. Processions of this kind occurred at intervals from this time on, generally for the purpose of gaining some favor or averting some calamity. We have noted public processions of the Sodality of Nobles in 1703 and 1725 also, but they became more frequent after the Suppression of the Society of Jesus. Thus in 1793, 1795, 1796, 1798, 1860, 1870.[6] A Plenary Indulgence was granted for that of 1793, invitations were ordered printed and Litany books were purchased: soldiers were dispensed with. That of 1860 was inaugurated to accompany the Madonna of St. Luke back to St. Mary Major. In 1870, the intention was the blessing of God on the Vatican Council.

1691

A new door was made for the Sodality and cost $12.10.[7]

1700

The visit to the four basilicas to gain the Jubilee was made, by special concession, by the Sodality in a body, one visit together and two separately being prescribed.[8]

[1]Arch. II. 169.
[2]Arch. II. 171.
[3]Arch. II. 170.
[4]Arch. II. 172.
[5]Arch. II. 180.
[6]Arch. XI. 322, 327, 580, XVII. 376, 299, IV. 264, 277, 286, 302, XV. 74.
[7]Arch. II. 191.
[8]Arch. XI. 537, XVII. 267.

1705

Leave was given by the Association to sell the two pictures by Borgognone belonging to the Sodality.[1]

1725

An Indult for the Jubilee, as usual, was secured this year. It was identical with that of 1675.[2]

The visit to the four basilicas was made by Jesuit Fathers and Brothers to the number of 38, 116 Nobles and 5 Prelates. Nearly all went afoot. The procession broke up at St. Paul's.[3]

1727

The canonization of St. Aloysius Gonzaga and St. Stanislaus Kostka took place on 31 December, 1726. To some time in the following year, therefore, will belong the procession joined in by the members to the number of about 100, to carry the standards of the Saints from St. Peter's to the Gesù. Invitations were sent out to the Nobles some days before and everything went off in good order.[4]

1764

A register for the Decrees passed by the Sodality beginning with February, 1765, was ordered procured. Unfortunately, both that and the preceding volume or volumes have been lost.[5]

1765

The benches in Church were repaired at an expense of $23.00.[6] The Association had decided in July not to have new ones made, as not really needed.[7]

1771

A new seal was ordered, with the inscription *Congregatio Nobilium Romae*.[8]

1773

On the Suppression of the Society of Jesus, 13 August, 1773, the rooms of the Sodality in the Professed House were barred

[1]Arch. III. 187.
[2]Arch. XVII. 269.
[3]Arch. XVII. 373.
[4]Arch. XVII. 379.
[5]Arch. III. 231.
[6]Arch. IV. 11.
[7]Arch. IV. 8.
[8]Arch. IV. 34.

up. In this emergency, the inventory of the sacred furniture and silver preserved in them was entrusted to Count Tarugi, so that he might, when the bars should be removed, compare the contents of the rooms with the inventory. The Prefect was called by Cardinal de Zelada, one of the committee appointed by the Holy See to take over the property of the Society of Jesus, and was told that His Holiness desired the Sodality should continue its pious exercises, beginning with 28 August. The Prefect was directed to notify His Eminence that the Sodality enjoyed the right of naming its Spiritual Director.

Notwithstanding the words of Cardinal de Zelada, the meetings seem not to have recommenced until 1 January, 1774, a secular Priest named Thomas Dionisi, being chosen Spiritual Director by the Sodality. The members were notified.[1] Formal leave had been granted by the Cardinal Vicar on 30 December.[2]

1774

A painted wooden Crucifix, no longer of use to the Sodality, was ordered sold in December. The sale was effected for $10.00 in November, 1775.[3]

1775

The Jubilee procession took place as usual this year. The Secretary was instructed to draw up an account. Both going and coming, the Sodality was to have the good fortune of receiving the Holy Father's blessing. Invitations were issued. The day chosen was 1 July. The Indult granted that one procession from the Gesù to St. Peter's should take the place of the thirty visits to the four basilicas which would otherwise be needed. There were eight Cardinals, three Bishops, 18 Monsignori, 9 Canons, 14 other Priests, 6 Officers of the Papal Guard, 8 Knights of Malta and 33 other Nobles in the procession.[4]

1776

Three volumes in folio of the works of St. Bernard with notes by Mabillon and Martène were bought for $6.15.[5]

[1]Arch. IV. 47, 52, 53.
[2]Arch. XIII. 143.
[3]Arch. IV. 72, 88.
[4]Arch. XVII. 269, 287, 295, IV. 83.
[5]Arch. IV. 97.

1778

Father Jerome Pichi proposed to write a novena for the Assumption and dedicate it to the Sodality. The dedication was accepted with thanks and the author was presented with over $10.00 worth of chocolate. A fine copy in French binding was given to the Sodality, and 100 copies in colored paper were sent for distribution among the members.[1]

1781

In the Decree issued on 5 February by Cardinal Mark Anthony Colonna, Vicar of Rome, approving the Rules of 1780, the Sodality is subjected to the jurisdiction of the Cardinal Vicar according to the terms of the Constitution *Quaecumque* of Clement VIII. Whether this act was valid or not may well be doubted.[2]

1783

Towards the end of this year, the reliquaries were found to be in a bad condition and were ordered repaired.[3]

1784

A new reliquary was made to use in exposing the relic of B. Cardinal Gregory Barbarigo, a member of the Sodality. It must have been a precious work, as it cost no less than $23.00.[4]

1787

The Oratory door, a priedieu and other articles were repainted.[5]

1793

The exiled French Priests who came to the Pontifical States, and especially to Rome, being deprived by the tyranny of their government of their own possessions, were in such distress that the Holy Father urged the faithful to contribute toward providing them with clothes. An account for the purpose was opened

[1]Arch. IV. 414, 418.
[2]Mullan, *Documents*, no. 158 ff.
[3]Arch. IV. 195.
[4]Arch. IV. 201.
[5]Arch. IV. 220.

in a bank and the Sodality, in order to concur in so great a work of mercy, set up an alms box in the Oratory, the contributions to be carried later on to the bank.[1] Not much was collected in that way in the Sodality, probably because the members were not accustomed to seeing such a box in the Oratory.[2]

In July, steps were taken to comply with a requisition made by the Pontifical government. The army of defence prepared against the French brought with it a considerable expense, which the Holy See strove to meet by a tax on houses of 7 per cent. for two years and of 8 per cent. for eight years on paper securities.[3]

No doubt, the provisions made for celebrating this year the bicentenary of the foundation of the Sodality were carried out. They prescribed the *Te Deum* on the eve of the Immaculate Conception, Benediction of the Blessed Sacrament and the adornment of the Oratory as for the feast of the Assumption: on the morning of the feast, several Masses.[4]

1796

The requisition of silver and gold articles made in the Prima Primaria[5] "to supply funds in the needs caused by the French Revolution," was made in the Sodality of Nobles also, but the Sodality begged off their silver antependium; and the statue of Our Lady, a ciborium, an ostensorium, two chalices and patens, a bell, an aspersory, a thurible and an incense boat, a basin and ewer, six candlesticks, six reliquaries and a silver lamp with gilded ornaments were left for use in the Oratory.[6] The list of articles given up and of those kept was preserved in the archives.[7]

1798

"Citizen" Toriglione, Minister of the Interior, was appealed to when the "Citizen President of the Gesù" made a difficulty about allowing the Sodality's Saturday evening exercises to go on, on the plea that "equality" was violated by its not allowing any and every "citizen" to participate. The petition recites the fact that the word *Nobles* had been dropped from the Sodality's

[1]Arch. IV. 261.
[2]Arch. IV. 267.
[3]Arch. IV. 267.
[4]Arch. IV. 262, 268.
[5]Mullan, *History of the Prima Primaria*, p. 266.
[6]Arch. IV. 287.
[7]Arch. IV. 289.

title and that all citizens who desired were free to attend. The petition was granted with this last provision.[1] This was on 27 April. Almost exactly two months later (28 June, 1798), the Sodality was suppressed by the French government of Rome, "along with all other Sodalities, confraternities, companies and gatherings," and the Republic took possession of the Oratory, Sacristy, archives and everything else belonging to the Sodality. "Thus," mournfully continues the Secretary, "our Sodality ceased to exist after having subsisted 205 years and after having had among its members, one Blessed, two honored with the title of Venerable, several Popes, very many Cardinals and a very large number of persons estimable for many reasons." His last words as Secretary, or those he thought would be the last, were very appropriately an act of resignation to God's holy will. "On all occasions we must raise our eyes to heaven and say: 'As it hath pleased the Lord so is it done: blessed be the name of the Lord.' "

When the spoiler came, various articles had been removed to a private house. The rest were sold and the Sodality's sources of revenue were applied to the Hospital *della Consolazione*. The Oratory was brought into a frightful condition by the soldiers lodged in the Gesù, and the seats and even the Altar were not respected. When Rome was freed from the scourge on 30 September, 1799, the Sodality strove to rise from its ruins, but it was like "the rising of Lazarus, four days dead, hands and feet bound." Some of the property, however, had been preserved or bought back by one of the members, and in order to have the means of paying current expenses, a collection was resorted to.[2]

1810

But the worst was not yet. In 1810, the only revenue the Sodality had was the rent of the house in Piazza Margana. In consequence, a meeting was called of all the members residing in Rome before deciding to close the Oratory and discontinue the exercises.

Thirty out of the 190 invited assembled in the Oratory on 23 December, 1810. The actual state of the finances was laid before them and it was shown that the Sodality could not continue with-

[1]Arch. XIII. 140. [2]Arch. IV. 303.

out contributions from its members. All agreed to contribute, and after some debate on the details, a formal secret ballot was cast and resulted in a decree, signed by those present, that all should pay $3.00 a year, half every six months in adance.[1]

1814

On 7 August, Pius VII published in the Sodality Oratory the decree re-establishing the Society of Jesus. His Holiness' throne was erected at the Altar. The little tribune was fixd up to receive their Majesties the King and Queen of Spain, the Queen of Etruria with the little King her son: but the Spanish sovereigns were not present. A commemorative slab was ordered put up in the Oratory.[2]

1817

The plate for making copies for the Assumption picture was bought back from a printer: it had got sold along with the other possessions.[3]

1818

It was noted in 1818 that after the printing of the Rules the devotion of the Three Hours Agony on Good Friday had been introduced. As this lessened very much the attendance at *Tenebrae,* the Office was changed from two hours before sunset to sunset itself.[4]

1847

On 25 March, 1847, the monthly exercises of the *Bona Mors* were inaugurated in the Sodality. In 1875, it was thought good to ask an exemption for the two vacation months from the monthly meetings required for the Indulgences of that devotion. The petition was granted by Pius IX.[5]

1851

In January of this year, Father Charles Mislei, the Director, finding the Sodality considerably run down, conceived the project

[1]Arch. IV. 369.
[2]Arch. IV. 383, 386.
[3]Arch. IV. 407.
[4]Arch. IV. 444.
[5]Arch. V. 148.

of restoring it to a condition of fervor. For this it would be necessary to procure better attendance and to widen out the work of the body beyond the few exercises of piety practiced each week in the Oratory: something should be done for the neighbor outside. The Association praised the Father Director's zeal and begged him to set forth on paper what he definitely proposed, appointing a committee of four to confer with him.

On 22 February, the Director laid his plan in writing before the committee. One of his proposals was to name ten of the most active and fervent members to execute what should be agreed on. Barring two, these ten were also present on 22 February.

One of the means was acted on immediately, $100.00 being appropriated to buy books for a lending library, custodians being appointed and directions being given them how to select books which would withstand the evil tendencies of the press of the day. The members were to be asked to contribute toward the purchase of new books. The ten were to meet on the last Saturday of each month to carry on the work.

Other means were the promotion by the ten, of attendance at meetings and of increase in the membership, zeal on their part to stem the tide of irreligious talk, especially as to the Sacraments, the Holy Name of God and the honor paid to the Saints, and efforts to spread the practice of monthly reception of the Sacraments.[1]

This Director understood his business.

1853

Perhaps it was a consequence of Father Mislei's enlightened zeal that five copies of the work of the canonist Torricelli were ordered in November, 1853.[2]

1857

Orders were given to see to the better preservation of the relics belonging to the Sodality.

The same day (12 March) a gift of a carpet from Count Aloysius Carpegna was announced.[3]

[1]Arch. V. 38, 40, 41.
[2]Arch. V. 53.
[3]Arch. V. 62.

1864

The custom is mentioned for the first time of presenting new members with a copy of the prayer book.[1]

1865

The presence of a detachment of the Swiss Guard for the Sunday services of the Forty Hours, usually attended by several Cardinals, is mentioned this year: but protection by soldiers at the retreat was deemed unnecessary, as it was held in full day.[2]

1866

$40.00 was appropriated in aid of the work of saving and supporting poor negro girls, the money being sent through the Father General of the Trinitarians.[3]

The Association ordered the adoption of an order book with counterfoils, as a useful instrument in keeping accounts.[4]

1867

Peter's Pence to the amount of $20.00 was ordered presented on the occasion of the centenary of Sts. Peter and Paul.[5]

On 11 December, the Cardinal Vicar sent a circular to the various pious societies of Rome to secure from their charity a permanent establishment for the orphans left by the cholera.

1868

To this appeal the Sodality of Nobles replied on 22 February by offering $100.00 for one time only, with which the Cardinal was well pleased.[6]

1873

On 17 October, the Cardinal Vicar invited the Sodality of Nobles to take over the direction and administration of the Gesù, expropriated by the iniquitous law of the parliament. Two days later, the Sodality met in council and unanimously accepted the charge, Mons. Macchi, one of the members, being appointed in

[1]Arch. V. 78.
[2]Arch. XV. 90, 92.
[3]Arch. V. 91.
[4]Arch. V. 92.
[5]Arch. V. 96.
[6]Arch. V. 98, 99.

charge of the Church. The board in charge of the seizure objected to Mons. Macchi and the Vicariate substituted Canon Aloysius Lanzi, another member of the Sodality. Thereupon the board delivered up to him the articles found in the Sacristy of the Church. The board, regardless of all protests, then seized the Sodality Oratory and, again regardless of protests and of recourse to the authorities in person, held it and does so to this day.

The Sodality then cast about for a place to meet and chose the Oratory of the *Bona Mors* Sodality, which is back of the Church of the Gesù. The Council endeavored to save the furniture of the Oratory, including its marble floor and altar. In this it was successful, but decided not to remove the floor, altar and other fixtures, merely securing the right to them should they ever be touched. This was on 22 January, 1874.

In November, 1873, a cleric called to the arms begged financial aid from the Sodality. His petition was backed by the Cardinal Vicar and he was granted $100.00.[1]

1875

In January, the Sodality contributed $20.00 to the work of redeeming poor clerics from the military service.[2]

1876

In this year, the Sodality presented to an Archconfraternity at Pollenza—perhaps to save them from the spoiler—a chasuble and a chalice.[3]

The process of expropriation went on mercilessly, the government twisting its decrees to meet every objection made that the Sodality did not come under the law.[4]

1882

It was resolved in the Council meeting of 9 November to contribute $100.00 for the centenary of Our Lady of the Wayside, whose picture and chapel in the Gesù are so well known.[5]

[1]Arch. V. 121, 122, 123, 128, 129, 130, 132, 136.
[2]Arch. V. 144.
[3]Arch. V. 178.
[4]Arch. XV. 174.
[5]Arch. V. 209.

1884

The Prima Primaria was to celebrate its tercentenary in December and invited the Sodality of Nobles to participate. The invitation was accepted on 2 December and it was determined to carry torches at the Benediction on the last day. Besides, $60.00 was appropriated as a gift to the "head and mother of the Sodalities of Our Lady."[1]

1888

On 2 January, the Council decreed to present to the Holy Father, Leo XIII, on the joyful occasion of his sacerdotal jubilee, the capital possessed by the Sodality of $10,600, knowing full well that, in consequence, the members would have to increase their contributions in order to satisfy the Sodality's obligations. This act was extremely grateful to His Holiness in the pecuniary difficulties in which the Holy See was at the time.[2]

Such is the history of the Sodality of Nobles of the Gesù at Rome, as far as it could be gathered from its archives. Contemporary history would, indeed, as was noted in the Preface, shed a lustre of its own on many of the names of the members, but it would not be a Sodality lustre, and this is all we have aimed at securing: it has not been our purpose to write a history of the times, but to portray the organization and working of a great Sodality of Our Lady.

Remarks

No one can glance through the record here pieced together without concluding that the Gesù Society of Nobles did an enormous good in Rome and wherever its members were. No one can give the ever Blessed Mother of God the service it gave her on two days out of every week without reaping fruits of sanctification from it: that such was the case in this Sodality we have ample proof elsewhere, and, to mention no other source, in the few but significant words of eulogy appended to names here and there entered on the roll of the departed, showing how they had practised the solid virtues with great determination and constancy. Virtue in this Sodality was evidently in honor, and virtue of no mean degree.

[1]Arch. V. 215.

[2]Arch. XV. 204, V. 224.

External good works also there were throughout the Sodality's history, visits to hospitals and prisons chiefly, which were peculiarly adapted to give play to the generosity and high spirit of the workers, to correct the proud tendency of their position in the world by the humblest of offices done to their fellow men and to offset the flattery and obsequiousness which surrounded them by keeping ever before their eyes and minds the spectacle of human misery and crime.

Let us end our task, therefore, by thanking our Queen and Advocate and Mother for creating and maintaining a Sodality like this and for making it an ever present object lesson of true values in the midst of the corrupt and corrupting world.

Mary, with her loving Son,
Bless us, each and every one!

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